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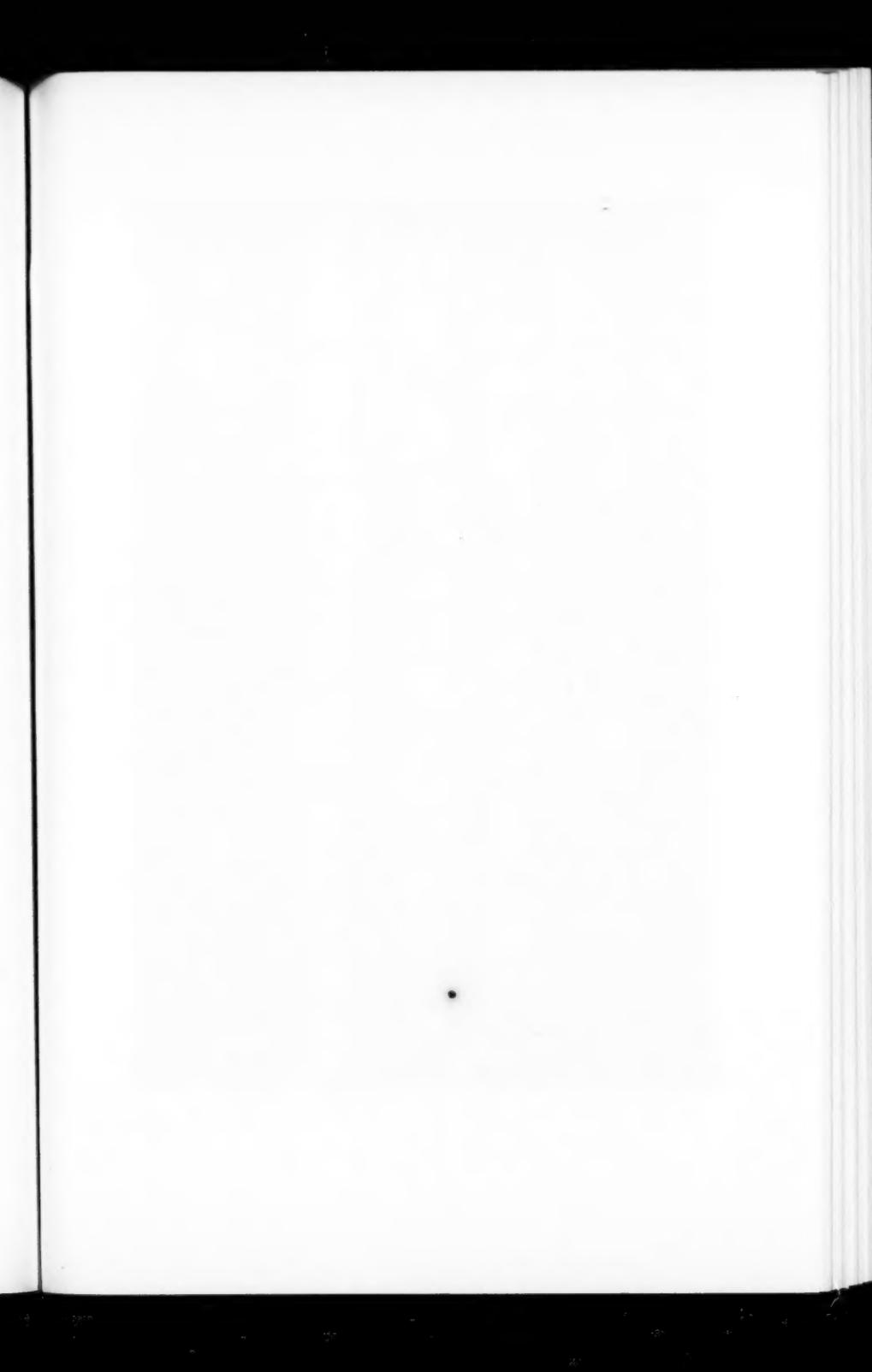
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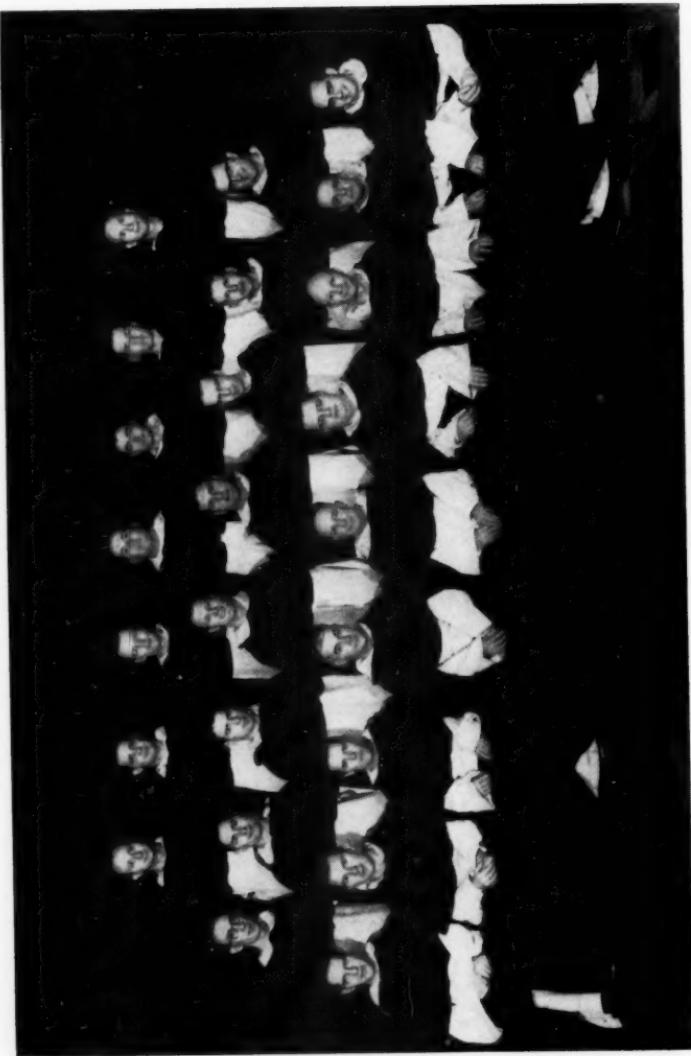
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J.M.J.D.

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ORDINATION CLASS OF 1956

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DOMINICANA

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PRAYER TO ST. DOMINIC, THE PRIEST

*BL. JORDAN OF SAXONY**



LESSED FATHER ST. DOMINIC, holy priest of God, beloved Confessor, renowned preacher, a man of the Lord's own choosing: In your day you were pleasing and beloved of the Lord above all others—glorious in your life, teaching, and miracles. We rejoice to have you as our gracious advocate before the Lord God.

I cry to you from out of the depths of this vale of tears, because among all the saintly elect of God I venerate you with particular devotion. Merciful Father, assist, I pray, my sinful soul—so destitute of all grace and virtue, so covered with the stains of many sins and vices.



Come to my wretched and unhappy soul, thou happy and blessed soul of the man of God, whom divine grace has endowed with such blessings. Not only has it raised you to happy peace, quiet rest, and heavenly glory, but by your praiseworthy life it has drawn uncounted others to the same happiness. It has incited them with your sweet admonition, has instructed them with your winning teaching, and has aroused them with your fervent preaching. Then be attentive, Blessed Dominic, and bend a merciful ear to my pleading voice.



Turning to you, my poor and needy soul falls at your feet. So far as in humble mind it can, it sluggishly struggles to place itself before you. As in living death, my soul strives with all its power to pray to you. It begs, through your powerful merits and

* Translated from the *Libellus Precum S.O.P.* By Adrian M. Wade, O.P.

virtuous prayers, that you will kindly restore it to life and health, and fill it with the ample gift of your blessing.

For I know, truly know, that you can do it. I am certain of it. From your great charity I am confident that you desire this. I hope from the immense mercy of the Saviour that you can bring about before Him whatever you wish.



I rely, too, on your great familiarity with Jesus Christ, so loved by you, whom you chose out of ten thousand. It is my hope that He will deny you nothing. Rather, that whatever you desire you will obtain from Him. For though He is the Lord God, yet He is your friend. What could He deny to you who put all else aside and did not hesitate to give yourself and all you had to Him. This is why we speak as we do; this is why we venerate you so.



In the full flowering of your manhood, you dedicated your virginity to the radiant Spouse of all virgins. White-robed from Baptism's sacred font, adorned by the Holy Ghost—you vowed your soul in chaste love to the King of kings.

After long training in the combat of the regular life, you set your heart on a still higher goal. You grew from virtue to virtue, you went always from what was merely good to what was better. You offered your body as a living victim, holy and pleasing to God. Formed in the divine plan, you consecrated your entire being to God alone. Undertaking the way of perfection, you left all things and, naked, you followed the naked Christ—preferring heaven's treasures to those of earth. Denying self vigorously, you manfully took up your cross and strove to follow in the footsteps of our Redeemer as your true captain.



This strong love of yours burned with heavenly fire and godlike zeal. With all the fervor of an impetuous heart and with an avowal of perfect poverty, you spent your whole self in the cause of the Apostolic life. To further this work you established the Order of Preachers, guided from the beginning by counsel from on High.



You brightened holy mother Church throughout this world

of men with your glorious merits and example. At last you left behind this bondage of the flesh. Taken up into heaven's army, you rose to the heights of glory.



So now I pray that you, who desired the salvation of the human race with so much zeal, will come to my aid and to the aid of all those I hold dear. I pray, too, for all mankind: clergy, people, religious women.

After the blessed Queen of virgins, you are my sweet hope and solace—before all other saints. You are my special refuge: bend favorably to my aid. You are the one to whom I fly. You alone do I dare approach. I place myself at your feet—I invoke you as my patron—I implore you—devoutly I commend myself to you. I pray you kindly and favorably to receive and keep, protect and help me. Thus may I merit by your intercession to obtain the grace from God I desire—to find mercy—and to attain to salvation's remedy now and hereafter.

O Blessed Dominic—Master—renowned Captain—loving Father!
So may it be. So let your prayers obtain.



Then come to me, I pray, and to all who call on you. Be truly for us the LORD'S OWN as your name implies, the watchful keeper of His flock. Keep and govern us always, who are committed to your care. Correct our ways and reconcile us with God. Then, after this our exile, joyfully present us to the blessed Lord, God's dearly loved Son and our Saviour Jesus Christ—whose honor, praise, glory, unutterable joy and eternal happiness, together with the glorious Virgin Mary and the whole company of heaven's citizens, endures without end, forever and ever. Amen.

THE PRIESTHOOD IN THE OLD TESTAMENT

JEROME McCANN, O.P.



HE MOST profound expression of divine worship is the offering of sacrifice. In essence, sacrifice imports oblation and immolation. The offering of some fitting, concrete object as a gift to God is called oblation; the act of the offerer in making this object a victim in place of himself in acknowledgment of God's absolute majesty is immolation. Rightly, it has been said that "sacrifice is not oblation plus immolation but immolative oblation." The object offered is something belonging to the offerer which, through a real or symbolic destruction, is taken away from his dominion. The essence of religion demands some such external manifestation of the inner sentiments of the soul. The acknowledgment of God's absolute majesty and the submission thereto normally find their expression in the soul by acts of adoration, thanksgiving, petition, and atonement. Sacrifice represents these sentiments by symbolic actions in the offering and destruction of the object.

Since sacrifice presupposes ministers of sacrifice or priests, the priesthood in one form or another has been a part of human culture from time immemorial. The notions of sacrifice and ministers of sacrifice are to be found in almost every pagan cult known to historians. There seems to be some inward force, impressed by nature, in the heart of man that demands worship to a deity, whether it be God Himself or one of the gods that human ingenuity must invent to satisfy this restless urge. Implicit in these endeavors of all people to offer sacrifice is man's unmistakable realization of his own inadequacy and his acknowledgement of a "providence" governing his life.

The first detailed knowledge we have of a priesthood is that of the Semitic peoples whom God had chosen from among the nations of the earth. The Mosaic Law clearly outlined the laws of sacrifice and the priesthood in three books of the Old Testament: Leviticus, Exodus, and Numbers. Even before the time of this institution and execution of the liturgical life of the Israelites, there was some system of sacrifice and a priesthood. We

know from the Book of Genesis (4:3; 8:20; 33:20; 35:1) and from the Book of Exodus (17:15; 24:6; 29:1) that in the beginning everyone was the minister of his own sacrifice. Evident examples are Cain and Abel, Noe, Jacob, and Moses. We read that each of the three Patriarchs, Abraham, Isaac, and Jacob offered sacrifice to God.

Altars, literally "places of sacrifice," were constructed not only in spots sanctified by a divine vision but also where no such vision is recorded to have occurred. There is no indication of the nature of the victims to be sacrificed except in the case of the ram offered in place of Isaac (Gen. 22:13). This same passage is the single instance where details of a ritual can be found in the pre-Mosaic worship. Abraham placed the wood on the altar, and then, having tied Isaac, placed him on the fire-wood. Ordinarily Isaac would have been slain and the wood set afire had not the Angel of God intervened. In some passages only the construction of the altar is mentioned and the sacrifices themselves are left to be understood. There is one instance (Gen. 46:1) where Jacob is said to have offered sacrifices without mention of an altar. Often prayer is mentioned in connection with an altar (Gen. 12:8; 26:25; 33:20), but there is no indication whether it was prayer of adoration, praise or petition. The purpose of these sacrifices is not mentioned. The acknowledgment of God's supreme dominion is obvious in the sacrifice of Isaac, while the prohibition of human sacrifice is implicit.

THE TRIBE OF LEVI

In time the tribe of Levi alone was elected by God to provide ministers for the public worship offered to Him by the Jewish nation. The reason for this election is hidden in God's unfathomable Wisdom. Certainly we gather from the death-bed homily of Jacob that Levi was an unfaithful son, cursed by his father for the crime of murder and excessive cruelty to an animal. The oldest son of Jacob, Ruben, because of the abomination that he committed with his father's concubine, had forfeited his birth-right to the double portion of supremacy and the priesthood. As a result the supremacy was given to Judah; the priesthood to Levi. The history of the Levites threads its way through the pages of the Old Testament and records both their fidelity and infidelity toward God. During the time of the Exodus from Egypt, the sons of Levi were the first to go over to the side of Moses after he threw down the golden calf. They marched through the

camp and slew the idolaters as Moses commanded, winning his blessing and consecrating their hands to God by this deed.

The cult worship, together with the ministerial offices, was communicated to Moses on Mt. Sinai. Not all the members of the tribe were to share in the same degree in the worship to God. The priesthood was given exclusively to Aaron and his male heirs; the other members of the tribe were to serve as ministers of the priests. Aaron and his immediate successors were appointed to the high priesthood and thus a threefold distinction existed within the tribe. First, were the Levites, the non-priestly members, who were to act as assistants to the priests. Secondly, were the priests who comprised all the male descendants of Aaron. Thirdly, was the high priest, Aaron, and the first-born of his descendants in each generation. The threefold division of the tribe corresponded with the threefold division of the tabernacle; the Levites were allowed to enter only the inner court; the priests could also perform the sacred offices in the Holy Place; but the high priest alone could enter the Holy of Holies.

THE SIMPLE LEVITES

The non-priestly members of the tribe of Levi were composed of the descendants of Levi's sons Gerson, Caath, and Merari. They were Israel's gift to Aaron and to his sons, and were to assist them in the functions of the worship of the One True God by performing whatever duties were not reserved to the priests. The single consecration of the Levites to God was conferred prior to the departure from Mt. Sinai. God commanded Moses to take them from the midst of the children of Israel and cleanse them by sprinkling them with the water of purification. Following the sprinkling, they shaved off their hair and washed their garments. According to God's instruction they were to make an offering of two oxen; one as a sin-offering, the other as a holocaust. Then Moses brought them before the Tabernacle and called together all the children of Israel. While the representatives of the nation laid their hands upon the Levites, Aaron offered them in the sight of God as a gift from Israel. In the place of the first-born Israelites who according to Numbers (3:13; 8:17) were especially dedicated to God, He accepted the Levites. Exercising an office which apparently was hereditary, they alone were to serve in the Tabernacle, but could enter only to the inner court. Anyone else approaching or presuming to enter the tabernacle would bring plague upon the nation.

The sons of Caath were assigned to carry the Ark, the table, the candlesticks, the altar of incense, the altar of sacrifice, and the laver with its vessels. The simple Levites could not touch nor even see these until the priestly members of the tribe had first prepared them for transportation. The sons of Gerson transported the hangings of the tent and the court, as well as the curtain hanging at the entrance of the court around the tabernacle and around the altar. The Merarites were responsible for the framework of the tabernacle, the pillars, boards, bars, sockets, and cords. Ithamar, son of Aaron, was overseer of both the Gersonites and the Meraraites, while Eleazar, another son of Aaron, was overseer of the sons of Caath.

During the last years of David's reign there was a complete re-organization of the Levites. A census was taken which became the basis for a new distribution of offices. Twenty-four thousand of the tribe were selected and appointed for the ministry. Their offices were to care for the sacred vessels and treasures, to bring in the first fruits and tithes, to prepare the showbreads and cakes used at the sacrifices, and, when there was a shortage of priests, to kill the paschal lamb for those who were legally unclean. Since the Israelites were now settled in the land of Canaan, the transportation of the Ark was not one of the duties after this time. Six thousand of the Levites at the time of this census were assigned as overseers and judges; four thousand were to be porters; finally, four thousand, singers and musicians.

The Levites had no territorial boundaries assigned to them after the conquest of Canaan. Thirty-five towns were allotted to them in the territories of the other tribes. They earned their livelihood from the cattle they were allowed to keep as well as from the tithes of all the fields, gardens, and herds of Israel. However, a tenth of their tithe had to be handed over to the priests. Failure to comply meant guilt and liability to the death penalty.

THE PRIESTS

The Divine selection of Aaron and his sons for the office of priesthood is first recorded in the twenty-eighth chapter of Exodus. While the unique office of high priest is not explicitly mentioned here, it can be inferred from the specific difference of vestments indicated for Aaron. Aaron was a member of the Caath branch of the tribe of Levi. He had four sons of whom only two, Eleazar and Ithamar, actually were to be the progenitors of the Levitical priesthood, since the two other sons, Hadab and Abiu,

were struck dead after their careless offering of "strange fire." Consequently we see that the office of the priesthood was to be conferred solely upon the descendants of Eleazar and Ithamar. No one else in all of Israel could aspire to the priesthood.

Thus of the multiple requirements for the priesthood in the Old Testament, the very first one was the absolute necessity of descendants from Aaron. Registers were scrupulously compiled and maintained for this purpose and their importance was emphasized when, after the exile, certain priests who were unable to prove their right to perform the sacred functions were excluded from the priesthood. No definite age for a priest was prescribed in the legislation, but the presumption is that it was the same as that of the simple Levites, i.e., from twenty-five to fifty years of age. Bodily defects were grounds for suspension from office although the priestly income was not lost. Marriage of priests was limited to Hebrew virgins or widows, while the high priest could marry only a Hebrew virgin. During their performance of the sacred liturgy, abstinence from wine and other intoxicating beverages as well as separation from their wives was imposed upon the priests. The high priest could never touch a dead body; the other priests could touch only the dead bodies of their nearest kin. Many other regulations concerning food and general behavior at funerals, most of which were intended to preserve legal cleanliness, were part of the requirements of this priesthood.

God's instructions for the priestly consecration of Aaron and his sons are found in the twenty-ninth chapter of Exodus, and in the eighth chapter of Leviticus we see them carried out. Some indication of the importance and sacredness of God's priesthood can be gleaned from an examination of these texts. The sublime rite of consecration began with Moses' leading Aaron and his sons to the entrance of the Tabernacle while the whole nation of Israel followed. Bringing the sacred vestments, the oil of anointing, the young bull for the sin-offering, the two rams, and the basket of unleavened bread, Moses immediately offered Aaron and his sons to God. Then followed the washing of Aaron and his sons, symbolizing their inward purification. Moses invested Aaron first as the high priest followed by the anointing of the tabernacle and the pouring of oil on Aaron's head. The priests were anointed on the forehead only. After Aaron and his sons had laid their hands on the head of the bull, it was slain as a sin-offering. Moses immolated the fatty parts of this victim on the altar, while the remainder of the bull with its skin, the flesh, and the entrails he

burned outside the camp as God had commanded. Ordinarily the flesh of the sin-offering was eaten by the priests but since it represented their own sins on this occasion, it was omitted. The blood was poured out at the base of the altar and on the horns. One of the rams was then offered as a holocaust. The ritual of imposition of hands, the slaughter of the animal, the dissection of it into parts, the washing of the entrails and feet, and the whole burning of the holocaust upon the altar, were the chief aspects of the burnt-offering. After the immolation of the animal, Moses touched the right ear, the right thumb, and the right big toe of Aaron and his sons with the blood of this victim. Part of this blood was mixed with the oil of anointing and sprinkled on Aaron and his sons as well as on their vestments. The right shoulder of the ram, together with the fatty parts, and a loaf of unleavened bread, a cake tempered with oil, as well as a wafer were placed in the hands of Aaron and his sons who offered them to the Lord. Moses received them from their hands and burned them on the altar of holocaust. The sacrificial meal followed the rite of consecration. Aaron and his sons were obliged to stay seven days in the tabernacle during which the consecration ceremony was repeated each day. Thus they became purified and fit to enter upon the priestly office. On the eighth day Aaron together with his sons solemnly offered the first sacrifices. After Moses led Aaron into the tabernacle (but not into the Holy of Holies), God manifested His divine acceptance of the events with a fire that consumed the holocaust and fat on the altar. Shortly after this, the two sons of Aaron, Nadab and Abiu, offered the strange fire and were struck dead by God.

St. Thomas writes (I-II, Q. 102, a. 5, ad 8 & 9) that the pouring of the oil on the head of Aaron was to signify that the power of consecration was poured forth by him unto the others, just as the oil flows from the head unto the lower parts of the body. The ear, thumb, and toe were tinged with blood to indicate that they should obediently follow the law in offering the sacrifices, while the sprinkling of their persons and vestments with blood was in memory of the blood of the lamb by which the Israelites were delivered in Egypt. In memory of Aaron's treachery in making the golden calf during their sojourn at Mt. Sinai, the young bull was sacrificed as a sin-offering. The first ram was offered as a holocaust in memory of Abraham's sacrifice, which obedience to God the high priest was to imitate; the second ram, to commemorate again their delivery out of Egypt. The basket of bread was

in memory of the manna in the desert. St. Thomas Aquinas proposes here that the figurative meaning of these rites was that those who are consecrated to the spiritual ministry of Christ should first of all be purified by the waters of Baptism, and by the waters of tears, in their faith in Christ's passion, which is a sacrifice of both expiation and purification. They should be ornamented with virtues, consecrated with the oil of the Holy Spirit and with the sprinkling of Christ's blood.

The sacrifices offered by the priests of the Old Testament were either bloody or unbloody. The first of the bloody sacrifices was the holocaust or burnt-offering. Only an unblemished male of the ovine or bovine species was the victim of the holocaust. The victim was led by the one offering it to the threshold of the tabernacle. He laid his hands on the head to symbolically identify himself with the animal and to express adoration, thanksgiving, petition, and atonement which made the sacrifice pleasing to God. The one who offered the victim slayed the animal, removed the skin, and cut the carcass into pieces. After the entrails and the legs were cleaned, the offerer handed the victim over to the priest who placed it upon the fire of the altar and poured the blood around over the altar. The victim was totally consumed by the fire, except for the skin which was given to the priest. The odor of the burning animal symbolically signified the acceptance of God. There was a minor variation in the ritual for the offering of a sheep or an ox. Turtle-doves and pigeons were acceptable in case of poverty. The holocaust was to be uninterrupted, with a lamb being offered twice each day, morning and evening, and with the fire on this altar burning day and night (Lev. 6:9-13). With every holocaust there was a food and drink offering, the materials and quantity of which varied according to the animal sacrificed (Num. 15: 1-12).

The second of the bloody sacrifices was sin and guilt offerings. These were both expiatory and the difference between them is difficult to determine with certainty. Apparently the sin offering was offered by the individual Israelite to remove uncleanness or to atone for some personal sin that was committed without guilt, since deliberate grievous sins were punishable with death. The guilt offering was made when the rights or property of another were injured, whether it was a neighbor or God.

The third of the bloody sacrifices was the peace offering. Every animal whether male or female that was fit for sacrifice could be used. The breast and the right hind leg were separated

from the rest of the animal. The breast was offered to God by a ceremony called "waving" by which the priest placed the sacrifice in the hands of the offerer and then made a horizontal movement forwards and backwards towards the sanctuary. A similar sort of ceremony was performed with the right hind leg except that the movement was vertical. These two pieces belonged to the priest as his share of the sacrifice. The remainder of the peace offering was eaten by the offerer and his family in a sacrificial banquet to which the Levites, or even widows, orphans, and the poor were invited. This meal occurred near the sanctuary and represented God as the host and those eating the meal as His guests. It was a symbol and pledge of their mutual friendship, a type of the Blessed Eucharist.

The unbloody sacrifices were the complement of the bloody sacrifices. The material of these were salt, wine, grain, oil, and incense. The grain offerings were prepared in a variety of forms. Part of the offering was burnt together with all of the incense. The remainder belonged to the priest. No layman could eat of these sacrifices since their dedication to God sealed them with a certain sacredness. These types of sacrifice were offered twice each day by the high priest for himself and the entire priesthood. The first sheaves of grain and two loaves of bread from the new harvest were offered at special times prescribed by the Law. Salt was the indispensable ingredient in all sacrificial offerings. Besides the ordinary effect of making the sacrificial meal more palatable, salt symbolized the inviolability of God's covenant with the Jewish people. This latter signification had its origin in nomadic times when the custom of eating of the same meal or taking salt together indicated a preserving bond of friendship.

THE HIGH PRIEST

The high priest was the priest par excellence. In addition to the duty which every priest had of offering sacrifice, the high priest had other duties that indicated his supremacy in the Levitical priesthood. The office of high priest was only implicitly indicated in Exodus. However, the evidence of Aaron's pre-eminence in the rite of consecration makes the fact clear. Since the ninth chapter of Leviticus narrates the special ceremony of the introduction of Aaron into the inner sanctuary where Moses apparently invested him with further priestly powers, the high priesthood was a special office. After this rite, Moses and Aaron blessed the people while the pleasure of God manifested itself in

the sight of all in the form of a fire consuming all the offerings upon the altar.

The vestments common to all priests were the long white linen robe, somewhat like our present-day alb, a girdle of linen and a turban of linen. In addition to these, the high priest had a mitre of blue, and fastened to his head was a gold plate engraved with the words: "Holy to the Lord." The tunic of the high priest was blue and of woven work, forming part of the ephod, and having a border of pomegranates in blue, red, and crimson, with golden bells between them, which tinkled at his every movement. The ephod or scapular consisted of two parts, one covering the back, the other the front. These were clasped together on the shoulder with two large onyx stones, each having engraved on it six names of the tribes of Israel. The ephod in its size and shape resembled a dalmatic. From his neck was suspended the breastplate or rational, a square of one span, doubled like a burse, and made of the same material as the ephod. On the outer side were set four rows of precious stones, three in a row, each with the name of one of the tribes. A golden ring was on each corner. The top two rings each had a twisted chain-cord of pure gold with a clasp to attach it to the shoulder straps of the ephod. The bottom two rings had cords of violet by which the rational was attached to the bottom of the shoulder straps of the ephod. Inside this breastplate were kept the mysterious Urim and Thummim by which God communicated His infallible answers to the high priest upon questions of great importance. Just what these particular objects were or how they were used is unknown and can only serve as matters of speculation.

The most exalted duty of the high priest was to enter the Holy of Holies once a year, on the feast of the Atonement, and expiate for the sins of the entire nation. He alone was responsible for the divine cult as well as the direction of the whole Levitical priesthood. Another of his special obligations was to seek the will of God by means of the Urim and Thummim. He also was to render the final judgment in matters pertaining to justice as well as to preside over the Sanhedrin in a later period of history. Finally he was to anoint the new king.

CONCLUSION

The Levitical priesthood was a shadow of the priesthood of the New Testament. Yet, sanctity and holiness of life is the common feature of both. The priestly ministry requires something of

kinship to God. In this the priests of the Old and the New Testaments were similar, but the priests of the Old acquired this holiness through means that were predominantly exterior, whereas the priests of the New become sanctified through means principally interior. However, neither priesthood excluded the interior and exterior observances that bring this holiness.

In chapter twenty-one and twenty-two in the Book of Leviticus the holiness of priests of the Old Law is laid down in ordinances governing their domestic life (Lev. 21:1-15), and the discharge of their priestly duties (Lev. 21:16; 22:16.) These general regulations deal with the behavior of the priests regarding death. Priests are not to touch a dead body, except for their nearest blood relatives such as father, mother, brother, son, etc. Contact with a dead body incurred an uncleanness that remained seven days. Ministry in the Tabernacle or Temple demanded ceremonial cleanliness. Priests are forbidden to mourn for anyone except those who live in the same house with them. Superstitious practices such as shaving of the forehead or beard, were forbidden by God. Wives and daughters of the priests must be women whose character is above suspicion. There were also some analogous regulations pertaining to the high priest which were stricter and significant of the higher degree of sanctity of his office. He was not permitted to mourn even for his parents. He could not go out of the sanctuary where he lived or officiated since on his return he would defile the place. If he did not marry a Hebrew virgin, his children would be unholy.

The physical disqualifications for the Jewish priesthood were considered in the manner of our own canonical impediments and have been treated in the section concerning priests. Chapter twenty-two indicates the ceremonial disqualifications that prevent a priest from partaking of a sacrificial meal. When a holy offering is ceremonially impure, he must not touch it; otherwise his transgression would be punished by degradation. This impurity was based on sanitary grounds, on a sense of natural aversion, and, to some extent, on religious considerations. Any animal that died a natural death or was injured by another animal could not be eaten without incurring uncleanness.

And so through the centuries from the day of Aaron's solemn consecration to the priestly office, the priests of the Old Testament offered sacrifices daily to the One True God. The yearning of the Chosen People for the promised Messiah throbbed above the great unfinished music of the psalms, while their priests

slayed sacrificial victims and offered sacrifices morning and evening to Yahweh, beseeching Him to hasten the day of liberation and to have mercy on Israel. Then came the Roman domination. Herod divided Israel among his sons. Before long a Roman procurator replaced one of them. The Israelite nation was crumbling as Vespasian and Titus waged a relentless war. The holy city of Jerusalem struggled to survive, as a great part of the Chosen People gathered within the safety of her walls. Soon the Romans breached these walls. The only sanctuary remaining was that of the Temple. Here the heart of Israel beat out its final rhythm of life. The last sacrifice of the Old Law to be offered by the Levitical priesthood was performed on the evening of the 16th of July, 70 A.D. The next day, the daily sacrifice offered to Yahweh was omitted because there were not enough men. From that day to this, the Chosen People have not offered up the sacrifices. The Levitical priesthood together with the Old Law is silent now. For a brief span of years the two priesthoods existed side by side until the shadow of the Levitical priesthood gave way to the reality of the Christian priesthood.

THE SACRAMENTAL VICTIMHOOD OF THE PRIEST

GABRIEL WESTPHALL, O.P.

INTRODUCTION



WO THOUSAND YEARS before Christ shouldered His Cross up Mt. Calvary, another man with a burden of wood upon his shoulders climbed the Mount "in the land of vision." This young man did not know that the wood he was carrying was intended for his own pyre. He knew that his father was to offer a sacrifice to God, but he wondered what it would be. "Behold fire and wood, where is the victim for the holocaust?" (Gen. 22, 7) His father answered, rather mysteriously, "God will provide Himself a victim for a holocaust, my son." Isaac did not dream that he was to be the victim.

Isaac's life was spared; Christ's was not. Neither are the lives spared of those who are ordained each year under the guidance of the Church; those who are raised above the mount in the land of vision to the supernatural heights of Calvary.

Like Abraham, the Church knows the purpose of her actions. But her command from God is: "do this in commemoration of Me" (Lu. 22, 19). Whereas Abraham went just once to the mount for the sacrifice of his son, the Church goes every year with innumerable sons. Her sons, unlike Isaac, know why they climb to the Mount; they know why they bear the burden upon their shoulders. This knowledge engendered by years of prayer and study builds that dynamic love which carries them forward. They are not bound unawares, but bind themselves with full knowledge of their purpose. These sons of the Church offer themselves in conformity with the spirit of Christ in His sacrifice. They know the wood is for their own sacrifice, hence the question, "where is the victim?" is never asked. To be configured to the victimhood of Christ in the immensity of His charity for souls is their ideal —to "walk in love as Christ also hath loved us and hath delivered Himself for us, an oblation and a sacrifice to God for an odour of sweetness" (Eph. 5, 2). This Pauline counsel is re-echoed by Pope Pius XII in our days, "priests must serve Jesus Christ with

perfect charity and consecrate all their strength to the salvation of their brethren . . . by reproducing in their habits and in their life the living image of Christ."¹

THE IDEAL

The pattern of life set before the priest is that of the priesthood of Christ, which reached its ultimate perfection upon the Cross. Upon the Cross, Christ was, in a manner beyond our intellectual grasp, the perfect victim and the perfect priest. From this dual perfection of Christ the entire rite of the Christian religion was born and vivified. ". . . by His passion He inaugurated the rite of the Christian religion by offering Himself, an 'oblation and a sacrifice to God'" (*Eph. 5, 2*)."² (*Summa Theologica*, III, 62, 5). This rite is the sacramental life of the Church ordained to the worship of God and the sanctification of souls. The living image of Christ in the priest, then, is the instrumental power perpetuating and vivifying this Cross-born system of life and dispensing its benefits. Herein lies the sacramental victimhood of the priest: that co-joined with Christ Crucified he becomes a holocaust for love in all its amplitude. "The priest should, therefore, study to reproduce in his own soul the things that are effected upon the altar."²

THE FOUNDATION

Man, of himself, by his own native powers, can by no means attain the realm of supernatural action. Similarly, he finds it morally impossible to dispose himself properly for its attainment. A man is greatly hampered by the defective natural powers he possesses and there is no power within himself capable of raising him one step toward the world of God. Yet, there is in man a certain receptability for such divine action as would elevate him into the world of grace and life. It is upon this passive inclination of the soul, this capacity to be raised by God to the supernatural plane, that grace descends and lifts man up into the realm of divine things—into the sacramental order and mystical life of the Church.

This sacramental life is nothing less than an active and effective participation in the intimate life of God. Grace is a direct communication of divine life from God to the individual soul. The normal channels by which such grace enters into the soul's stream of life are the sacraments of the Church.

¹ *Popes and the Priesthood*, Grail Publ., St. Meinrad, Ind., 1953. pp. 94-95.

² *Ibid.*, p. 87.

These sacraments instituted by Christ encompass the span of man's existence, anticipating his every spiritual need. "The Christian, at almost every important stage of his mortal career finds at his side the priest, with power received from God, in the act of communicating or increasing that grace which is the supernatural life of his soul."³

In the sacramental structure of the Christian religion there is a definite order and purpose. All the sacraments are, in their own way, ordered to the Holy Eucharist as to the more perfect sacrament. This ordination effects a unity between man and God that is unrivalled in simplicity and beauty. All the members of the Body of the Church are drawn and joined together in the bond of the sacraments, especially in the Eucharist, and with Christ all are united in God. "That they all may be one as thou, Father, in Me and I in Thee, that they also may be one in Us" (Jn. 17, 21). As we shall show, this ineffable union is achieved in part even here upon earth through the instrumentality of the sacred priesthood and the Holy Sacrifice of the Mass.

WORSHIP AND PERFECTION

The Divine purpose underlying the sacramental system is the rendering of due worship to God and the perfecting of man's spiritual welfare. God as Creator of all things has the right to determine and to fix the manner in which He desires His creatures to pay homage to His majesty. At the same time, this manner of worship is man's divinely-lighted path to personal sanctity and eternal beatitude. The sole adequate worship due to God is found in the Mass, the Sacrifice of the priestly victimhood of His Son. Here the divine majesty is glorified and honored in a godly fashion. The Father is always pleased with His only-begotten Son. In His Son, all of us through the priest are lifted up to the throne of the Trinity. We are found also to be pleasing to the Father because of our oneness with His Son.

All the sacraments have in common the work of perfecting this oneness with the life of God. Each sacrament bestows uniting grace channeled from the Crucified Christ, the Divine Unifier. But in the sacrament of the Holy Eucharist there is an aspect not found in the others. This sacrament of love is a sacrifice. "The representation of the passion of the Lord," writes St. Thomas, "is enacted in the very consecration of this sacrament" (III, 80, 7).

³ *Ibid.*, p. 44.

St. Thomas wrote elsewhere, "The Eucharist, by reason of its dignity is the greatest among the sacraments, as all the sacraments are consummated in the Eucharist." (III, 65, 3) It follows then that the oneness with God is chiefly effected for Christians in this sacrament—the focal-point of divine predilection.

ROLE OF THE PRIEST

By reason of the lofty pre-eminence of the sacrament of Christ's Body and Blood, and Its Divine task of unifying all Christian society in God, the position and vocation of the priesthood is unique in a very sacred way. It requires a special sacrament to elevate and to strengthen man in order to perform properly the priestly mission. This is necessitated because the mission of the priest is the same as was the mission of Christ. The monumental work of preserving and perpetuating the oneness spoken of above can in no other way be accomplished except by the priest's sacrifice of self, in his becoming the image of Christ.

Divine strength is conferred upon the priest in the sacrament of Orders enabling him to carry the burden of the Lord. This sacrament sets a man apart, empowering him to act as Christ's coadjutor in dispensing the sacraments and directing public worship to God. This strength which is not of the world, is indicated by the spiritual character imprinted upon the soul of the ordained.

THE MEANS

A sacramental character is a spiritual power ordained to the things which pertain to divine worship. This spiritual power of the sacraments may be of two kinds: either a passive power to receive divine gifts, as in baptism; or an active power to bestow divine gifts on others. This character, as an active power, resides in the cognitive or intellectual faculties of man. And as the intellect by nature is immortal, so also is the character impressed upon it. Yet the "character exists in the soul indelibly, not from any inherent perfection of [the soul], but solely from the perfection of Christ's priesthood, from which it flows as an instrumental power" (III, 63, 5, ad 1). By virtue of the character, the priest operates conjoined and connaturally with the person of Christ in the maintenance of the vitality of the whole organism of the Church. It is that power which enables the mind of the priest to expand to the whole work of salvation with the perspective of the mind of Christ. This perspective of Christ's priest-

ly mind was directed from the height of the Cross. The means to embrace this same Cross and to see with the same perspective of Christ is given to the priest by the sacrament of Orders and its spiritual character.

All the sacraments produce the effects they signify. In baptism, the cleansing by water effects the cleansing of the soul by the grace proper to the sacrament. Likewise in Orders, the imposition of the hands by the bishop signifies the bestowal of priestly power. It is actually accomplished by the grace of the sacrament. It is this sacramental grace operating in the cognitive powers of the priest's soul, through the impressed character, that assists and sustains the priest in his work.

One of the effects of sacramental grace in general is to perfect the soul in all things that pertain to divine worship. In Orders the soul is perfected as the living image of Christ. Such an objective is the terminal-point for all Christians. To conform to Christliness is a common command given to all. Yet by reason of the priestly designation, its distinctive and specific function in Christian living, an urgency is placed upon the priest to enter more deeply and fully into the "mystery of Godliness" (I Tim., 3, 16). The priest, by divine election and by personal determination has chosen as his own, in a public manner, the perfection of Christ, the priest and the victim. The sacramental grace of Orders is necessary for this emulation of Christ, Who was, St. Thomas wrote, "not only priest but also the perfect victim, being at the same time victim for sin, victim for a peace offering, and victim for a holocaust" (III, 22, 2).

Sacramental grace, however, does not work in a void or exclusively by itself. It is a special grace given by God for a definite purpose, and amplifies in a unique manner the state of grace in a soul. The soul becomes capable of additional supernatural acts which formerly it was unable to perform. Even though a soul is baptized, it cannot perform the priestly duty of absolving sins. Baptism constitutes the soul in charity, giving it the entire array of Christian virtues but nothing more; the sacramental grace of Orders adds a capacity to the soul for a new mode of work, the work of Christ, the priest. As in baptism the supernatural virtue of charity is infused to make the soul acceptable to God, so also in the soul of the priest the grace of Orders elevates charity to be acceptable to God in a more definite Christ-likeness.

The charity which the sacramental grace of Orders strengthens must be capable of sustaining the priestly ministry, the con-

tinuation of the victimhood of Christ in time for the salvation of souls. It is by faith and by charity that the priest enters into the dispositions of the soul of Christ hanging upon the Cross. The coupling of the priest's charity, through his sacred character, to the love of Christ perfects the priest as an instrument. It is in such deep charity that he disposes himself to be a victim with Christ, particularly at the moment of consecration. And in this union of two loves, the vast oneness of the Catholic Church is concretized.

VICTIMHOOD

Victimhood, in the Christian sense, is found at the crest of Calvary. Its most perfect embodiment is found in the total destruction of the victim as enacted upon the altars in the Catholic Church. The sacrifice is total, demanding a correspondingly total holocaust.

Christ upon the Cross suffered a total destruction in death. By His express command, this identical total holocaust is repeated in the sacrifice of the Mass by the priest. In the Holy Mass, the self-same divine death on Calvary is re-enacted, though in an unbloody manner. As Christ said, "And I, if I be lifted up from the earth, will draw all things to myself" (Jn. 12, 32), so in the Mass He is again lifted up and, through the instrumentality of the priest, continues to draw all things to Himself. Consequently, the priest's life is specified or denominated by sacrifice and victimhood. "As the life of the Saviour was directed toward the sacrifice of Himself, so the life of a priest . . . ought also to be with Him, and through Him and in Him, a pleasing sacrifice."⁴

These words of Pope Pius XII keynote the two paramount features of the priesthood: its sacrificial nature and its complete subordination as a perfect instrument to the power of Christ. This is indeed the kernel of the priest's sacramental victimhood. The exquisite expression of both the sacrifice of Christ and that of the priest is achieved in the sacrament of sacrifice, the Holy Eucharist.

INSTRUMENT OF GOD

The sum total of a priest's life is his cooperation with Christ for the salvation of the world. But in order to set the victimhood of the priest properly in all its Christ-like splendor, a few basic notions of instrumentality ought to be explained, for instead of

⁴ *Ibid.*, p. 85.

diminishing in any way the glory of the priesthood, the doctrine on instrumental causality buttresses its dignity and grand nobility.

The function of an ambassador is to represent his government in a foreign country. There he embodies within his office the same intention and purpose of action as are present within his own home government. The ambassador must reflect the mind of his government. Yet, unless he is empowered by his government and possesses credentials, his presence in a foreign nation is useless. It takes the superior power and authority of his government to establish the ambassador in office. This same government can recall or dismiss him as it will. While he is actually representing his government, the ambassador works by virtue of his government's consent. These two different agents, the ambassador and the government he represents, work as one for a common objective. This is the distinctive feature of instrumental causality. The ambassador, moreover, does not lose his individual characteristics and talents in his work. They retain all their native force and vigor. They are, however, placed at the service of his country for her use.

Instrumental causality always involves the uniting of two distinct agents, one superior to the other, for the purpose of producing an effect, which effect exceeds the natural powers of the inferior agent. The inferior agent attains to the production of this effect by virtue of the power of the superior agent. This inflowing power elevates and ennobles the natural faculties of the instrument to the performance of acts of which it is not normally capable. Thus the priest, when moved and elevated by the power of Christ, effects the actual consecration of the Body and Blood of Christ. This act is wholly beyond the natural powers of man to accomplish. But by the supernatural power intrinsically entering the priest by reason of his sacred character, the priest is for that moment acting beyond his native ability. Yet the inferior agent retains all its proper faculties, even during the actual time when under the domination of the superior agent. The priest pronounces human words by the action of his human power of speech, under the direction of his own will and intellect. He retains all his human capacities while acting conjoined to the power of Christ.

During this period of combined action, the instrumental action of the inferior agent, and the action of the superior agent work as a single unit. Wherefore, the whole effect produced is

said to be equally the work of the principal agent and of the instrumental agent. In the consecration of the Mass, the action of Christ and of the priest are one. The effected mystery of the consecration is attributed equally to the priest and to Christ. From these few points on instrumental causality, the drama of the priesthood is strikingly manifest. The dominant act of the priest's day is the Mass wherein he daily revives the triumph of Christ's passion on Calvary.

The Mass is a memorial of the passion of Christ. It is the image of His immolation. The reality of the passion is made present upon the Altar through the commemorative act of the Mass. In the Mass the Body and Blood of Christ are sacramentally present by the words of consecration, as they were naturally upon the Cross after His death. Inasmuch as this sacrament is contained in the Mass under two separate species, it represents mystically Christ's Body as It was upon the Cross late in the afternoon of that first Good Friday—in a state of separation from His life-giving Blood. "Although the whole Christ is under each species, yet it [the fact of the two-fold species] is not without purpose. For this serves to represent Christ's passion, in which the blood was separated from the Body" (III, 76, a. 2, ad 1).

The action of the Mass re-dramatizes the sacrifice of Calvary, Christ again, in an unbloody manner, offers Himself to His Father as the perfect sacrifice. At the same time, the priest, standing at the Altar, enters into the offering of Christ as victim upon the Cross. That one perfect holocaust undergone by Christ in satisfaction and atonement for all sin is made alive again in the person of the priest.

St. Thomas draws this parallel in the responses to the second and third objections in question eighty-three of the *tertia pars*. "As the celebration of the sacrament is the representative image of the passion of Christ, so is the Altar representative of the Cross Itself on which Christ has been immolated in His own nature. In the same line of thought, the priest also is the image of Christ, in whose person and by whose power he pronounces the words which make the consecration . . . and so in a certain way the priest and victim are the same." Here the priest stands as the sacramental counterpart, the image of Christ on the Cross. This constitutes the sacrificial phase of the priest's configuration to Christ.

DISPOSITIONS OF THE PRIEST

We touch now upon that area not directly pertaining to the

sacrifice itself, but to the dispositions of the will on the part of the celebrant. It is here that the perfection of the victimhood of the priest is attained. St. Thomas, in his tract on the priesthood of Christ, asks whether the effects of Christ's priesthood pertain to Himself or to others only. In response to an objection that Christ not only merited for Himself but also for others, and therefore the effects of His priesthood pertain to Him as to others, St. Thomas wrote: "In the offering of a sacrifice by every other priest, we may consider two things, namely, the sacrifice itself which is offered, and the zeal of the one who offers. Now the real effect of the priesthood is the one that comes from the sacrifice itself. But Christ obtained a result from His passion, not by virtue of the sacrifice which is offered by way of satisfaction, but by the very devotion with which, out of charity, He humbly endured the passion" (III, 22, a. 4, ad 2). Therefore Christ's priesthood did not effect anything in Himself, since He is the "fons totius sacerdotii," the eternal High priest incomparably perfect before His Father.

This zenith of perfection is the measure for the zeal of priests. The perfect charity and devotion of Christ should be realized in the priesthood established by Christ, for the priest sacramentally represents Christ during the Mass. His union with Christ would be incomplete and deficient if his own interior dispositions failed to correspond with those of Christ. It is in this area that the priest, as an instrument cooperating with the power of Christ, can directly contribute to the glory of Christ, through the use of his own volitional powers in effecting a more perfect sacrifice. In this area, the priestly soul can in charity and zeal become more like to Christ, the perfect priest. The words of St. Paul to the Colossians have a particular vigor here as applied to the priesthood, "For you are dead, and your life is hid with Christ in God" (Col., 3, 2).

The death of Christ was not only a sacrifice for sin, but also the powerhouse of the entire supernatural unifying force within the Church. Pope Pius XII wrote in the *Mystici Corporis*, "It is He who through His heavenly grace is the principle of every supernatural act in all the parts of the Body."⁵ Christ is the principle as Head of the Body, diffusing into every member those graces which He merited as Priest-Victim on the Cross. St. Thomas in a parenthetical remark in a reply to an objection,

⁵ *Mystici Corporis*, Pius XII, American Press, New York. p. 29.

wrote, "The Church is said to be built up with the sacraments, 'which flowed from the side of Christ while hanging on the Cross'" (III, q. 64, a. 2, ad 3). The sacramental system is the normal divinely constituted means of the grace which emanates from Christ's pierced side and inundates every single member embraced by His Heart. This outpouring of grace is made a daily reality in the Church in the sacramental representation of the identical sacrifice as that on Calvary. Just as the priest sacramentally images Christ in His sacrificial death, so too for perfect configuration as a living image, the priest likewise perpetuates the sacramental system. Whence too, the sacraments should flow from the heart of the priest, pierced by charity and zeal. Consequently, his sacramental victimhood in charity is a centralizing and unifying force in the Church. Again quoting from Pope Pius XII's *Mystici Corporis*, "It is He who, while He is personally present and divinely active in all the members also acts in the inferior members through the ministry of the higher members."

CONCLUSION

Those sons of the Church who have reached the top of the Mount and have embraced the Cross, have grasped the Tree of Life. The priesthood is not a static state. It vibrates with the vitality that stems from the Cross. The arms of the Cross comprehend the span of the universe. In his ministry it is through his own charity and sacrifice that the priest extends these arms of the Cross over the world. Pope Pius XI said in his encyclical, *Ad Catholicum Sacerdotum*, "He (Christ's minister) continues the work of the redemption in all its world-embracing universality, and divine efficacy, that work that wrought so marvelous a transformation in the world . . . he is himself a continuation of Christ."⁶ The divine efficacy and its universality finds expression in the sacramental system. This system, founded and instituted by Christ, vitalized by His passion, and dispensed by His ministers, diffuses its influence over every phase of human life, drawing all through the priest to a oneness with Christ in God. That love which sprang forth from the heights of the Cross, canvasses the many avenues of the ages, to return to the same Heart that sent it forth, with a multitude of souls.

⁶ *Popes and the Priesthood*, op. cit., p. 43.

A BLACKFRIAR IN NORTHERN BLUE

ANDREW NEWMAN, O.P.



OT THE least glorious pages of American military history have been written by Catholic chaplains. From the War of Independence to the recent Korean conflict, the Church has always sent its priests to the battlefields to bring the grace of Christ and the consolations of the Faith to America's fighting men. This is the little-known story of a priest-hero of the War of Secession, Father Constantine Louis Egan of the Order of Friars Preachers, Chaplain in the Army of the Potomac.

In the summer of 1863 Father Egan was serving the spiritual needs of the parishioners of St. Dominic's, Washington, D. C. These were troubled times for his flock. The War Between the States had been running its frightful course for almost two and a half years. The city of Washington itself was in peril of attack from the armies of the Confederacy just across the Potomac River. News from the battlefield brought ever-increasing casualty lists, some of which announced that a son of the parish had fallen on a southern battlefield. In the face of all these wartime tensions and griefs Father Egan serenely walked, bringing to his people the assurance of God's love and protection.

WITH THE ARMY OF THE POTOMAC

In God's Providence, however, the fruits of Father Egan's priestly ministrations were not to be limited to the people of St. Dominic's. Toward the end of August a message came to him from the War Department. General George Gordon Meade had requested that a Catholic priest be sent to his command near the banks of the Rappahannock River in Virginia to care for two Catholic soldiers who were to be executed for desertion. After securing the necessary permission from his superior, Father Egan left the next day for the camp of the Army of the Potomac. There he heard the confessions of the condemned men, said Mass and gave them Holy Communion on the morning of their execution. Through his priestliness and charity the two soldiers were

able to face death with courage and serenity, confident of God's mercy.

After performing the funeral service at their graves, Father Egan was invited by Colonel Patrick Guiney of the Ninth Massachusetts Volunteers to visit his regiment. The Ninth, formed at the outset of the war, was composed entirely of Irishmen. They had been without the services of a priest for several months, and were most eager to receive the sacraments. When Father Egan learned of the situation, he promised the Colonel that he would remain with the regiment a week. During this time he heard confessions every evening and offered the Holy Sacrifice of the Mass each morning. The news of his presence spread throughout the army, and soon the men of the Ninth were joined at the confessional line and altar by soldiers from other Union contingents.

At the end of the week he made preparations for the return to St. Dominic's, but the men of the Ninth Volunteers had other plans. Colonel Guiney, his officers, and men, along with soldiers of other regiments went in a body to Father Egan and begged him to remain with them. In the whole Army of the Potomac there was only one other Catholic chaplain. It was evident then that there was need for Father Egan here; men daily exposed to death on the battle-field should not be deprived of the strength of the sacraments. In the face of such arguments Father Egan could find no response. He agreed to become their chaplain if permission was granted to him by his religious superiors. A few days later in Washington he received the necessary permission from his Provincial along with the following letter of confirmation.¹

St. Dominic's Church
Washington, D. C.
September 13, 1863

From motives of Christian charity to the soldiers of the Army of the Potomac, I freely grant permission to the Rev. Constantine L. Egan of our Order to accept the Chaplaincy of the Ninth Massachusetts Regiment.

M. A. O'Brien
Vicar Provincial of the
Province of St. Joseph

Shortly after this, he received a letter from Colonel Guiney containing his commission from Governor Andrews of Massa-

¹ *Memoirs of Chaplain Life*, by Very Rev. W. Corby, C.S.C., Scholastic Press, Notre Dame, Indiana, 1894. p. 316.

chusetts. Constantine L. Egan, O.P., was a fullfledged member of the Army of the Potomac; the Blackfriar had donned northern blue.

BAPTISM OF FIRE

Battle is a horrifying experience. The thunder of artillery, the rattle of musketry, the screaming whine of flying lead, the sight of mangled bodies, the cries of the wounded, the stench of unburied dead—all these things test the courage of the bravest man. On October 14, 1863 Father Egan passed through his baptism of fire. His regiment had advanced from Warrenton, Virginia to Bristow Station where it was met by a force of Lee's Army of Northern Virginia. A sharp battle followed in which the Confederates were repulsed, leaving their dead and wounded on the field. The heat of battle proved the courage of Father Egan, measured the depth of his spirituality, of his trust in God. Despite personal danger from shot and shell, wherever the battle was the thickest, Father Egan was present, giving aid to the wounded and the sacraments of Christ to the dying. When another engagement was fought on November 7 at Rappahannock Station and Kelly's Ford, the story was the same—Christ walked on the battlefields of Virginia in the person of His priest.

MISSIONS TO THE BOYS IN BLUE

During this campaign in Virginia, he received a request from the Fourteenth Infantry, regular army, asking him to minister to their spiritual needs. But the nature of the campaign, the sudden moves of the army, and the rumor of a general drive on Richmond made such a visit temporarily out of the question. About December 3, 1863, however, the army's move to winter quarters and the lull in the fighting made possible missionary work. Father Egan describes his labors among the Catholic soldiers in the following words:

During the winter I gave missions through the whole corps, pitching my little chapel tent in each brigade, having a soldier with me from my own regiment to take care of my horse, cook our rations, and, of course, to do our washing in as good a style as a big, rough, Irish soldier could perform an art to which he was unaccustomed. . . . My tent was pitched where the greater number of our troops were camped, each day hearing confessions, celebrating Mass the following morning, and administering Communion to those at confession the day previous.²

² *Ibid.*, pp. 323-324.

This apostolate continued until March 1864 when he returned to his own regiment. The Army of the Potomac was astir. Word had been received that General U. S. Grant, the hero of Vicksburg, had been placed in command of all the Northern armies. A hard campaign was in sight, but spirits were high. In Grant, the North had found a general who would take Richmond and end the war. But Father Egan knew the road to Richmond would be a blood-stained one, and the price of victory costly. Back with the men of the Ninth, he began to prepare them spiritually for the coming struggle.

ON THE ROAD TO RICHMOND

On May 4, 1864 the long, blue columns of the Army of the Potomac crossed the Rapidan River and began to advance slowly and cautiously into the wilderness country of Virginia. On May 6 the Federal Army made contact with the main Confederate force under Lee a few miles west of the old battlefield at Chancellorsville. The terrain made the use of artillery impossible; the fight was with muskets, bayonets, and—when these were useless—hand to hand. For two days the conflict raged, and when silence fell upon the battlefield, eighteen thousand men in blue were either dead or wounded. The battle of the Wilderness ended in a draw.

Grant withdrew his shattered divisions, but instead of retreating pell-mell toward Washington, like his predecessors, he executed a brilliant flanking maneuver, and pointed the head of his columns toward Spottsylvania Court House, thus advancing further into the heart of the Confederacy. At Spottsylvania, Lee was waiting for him in force. Again heavy casualties, again the flanking movement, this time toward Cold Harbor, a point still nearer to Richmond. At Cold Harbor the story was the same—fight, flank, and advance. But the price of the advance was frightful. In three weeks time the Union Army had lost fifty-five thousand men in dead or wounded. The relentless Grant, however, pushed on to Richmond.

During these days of horror the ranks of the Ninth were thinned like leaves on a tree before an autumn wind. Moreover, the survivors of the fury were tired and exhausted from fighting, marching, and more fighting. Father Egan shared their danger and fatigue. He gives this description of his work in the Wilderness.

In the rear, a corps field hospital was established in an old deserted farm-house. Here the wounded were gathered. I got as many

of the wounded officers and men of my regiment into the old house as could find room, and the rest were put under the cover of tents. After attending to their spiritual wants and alleviating their bodily suffering as much as I could, my services were needed by other Catholics belonging to our corps. The ambulances came in droves bringing in the wounded all day and far into the night. Surgeons were busy at work amputating broken limbs; men were employed digging long trenches where we buried our dead. All this was fearful to see, and it was awful to hear the groans and screams of our wounded men, wrestling all night in their agony.³

A few days after the battle of Cold Harbor the war ended for the Ninth Massachusetts Volunteers—their three year period of enlistment had expired. But now Father Egan was without a regiment and official connection with the army, since he received his commission from the State of Massachusetts and not from the Federal Government. This made further work with Catholic soldiers almost impossible. At the suggestion, however, of General Griffin, his corps commander, he wrote President Lincoln, requesting a commission. In the meanwhile he travelled to Boston with the Ninth, visited St. Dominic's for a short stay, and then proceeded to the army general field hospital at City Point, Virginia, where he attended the Catholic soldiers wounded in the siege of Petersburg.⁴ It was at this time that he received his commission from the War Department, attaching him to General Griffin's Fifth Corps. From July, 1864 until the surrender at Appomattox, April 9, 1865, he divided his time between the men at the front and the wounded at City Point. When the fighting lessened in January he once again conducted missions until March at the various brigades. His military career ended on July 15, 1865 when he received his honorable discharge and returned to his people at St. Dominic's.⁵

NEITHER BLUE NOR GRAY

Father Egan was a true patriot. His patriotism, however, was not based upon emotion and passion, but rather upon true con-

³ *Ibid.*, pp. 326-327.

⁴ Records at St. Dominic's indicate that at this time and during other periods of furlough he assisted his Dominican brethren in the administration of the parish.

⁵ After the war Father Egan was twice superior at St. Rose Priory, Springfield, Kentucky, and for a time served as pastor of St. Thomas Aquinas Parish, Zanesville, Ohio. While in his first term at Saint Rose (1866-1869) he constructed the present building, which now serves as a Studium of Philosophy for the Province.

viction. In his mind, the preservation of the Union was a sacred cause, a cause for which no energy and talent, not even life itself, should be spared. But for him there was more involved on the battlefields of Virginia than the defense of the Union, there was a question of immortal souls. Father Egan before all things was a priest, the instrument and channel of God's grace for all men. In the sight of such a vocation there was no distinction between Federal and Confederate, between blue and gray. The following incident which took place shortly before Appomattox illustrates this most strikingly.

Father Egan was riding behind the front lines near Lynchburg, Virginia, when he noticed a wounded Confederate soldier lying by the side of the road. He immediately dismounted and went to his aid, and after examining the wound, he found that it was fatal. He told the soldier he had not long to live and that he should use the time remaining to him in preparing for eternity. He asked the wounded man if he were ever baptized. When the soldier replied in the negative, a brief instruction on the necessity of baptism was given to him. The soldier asked for baptism, whereupon Father Egan took his canteen of water, poured water on the head of the dying man, and spoke the words of eternal life—"I baptize thee in the name of the Father, the Son, and the Holy Ghost." Defeat had met this Confederate soldier's cause, but through the priestly zeal of Father Egan, he had won the greatest victory man can achieve—eternal possession of God.⁶

Father Constantine L. Egan merits a place of honor in the history of our country. The preservation of the Union, the survival of our American heritage are in some measure due to his devotion to God and country. The ingredients of victory are more than a superiority in manpower and weapons; its essential element is that of the spirit. So it is that the success of the Federal Armies before Richmond cannot be attributed solely to a superiority in men and arms, but also to that spiritual strength which flowed from the priesthood of Father Egan. To Father Egan, and to all his brother priests who have served, and are now serving, beneath the standard of the Stars and Stripes, America owes a debt of gratitude.

⁶ Although Father Egan does not identify the place of the incident, his designation of the time, the description of the battle-line as regards the position of Sheridan's Cavalry and the supporting infantry of Ord and Griffin seem to indicate Lynchburg, one of the last battles in Lee's desperate attempt to avoid annihilation by Grant.

DOMINIC'S DREAM

STEPHEN FITZHENRY, O.P.



ROUILLE shivered in the dawn of late April, 1207. Piercing winds bent both the trees and men of Southern France in "Gloria Patri," as if nature were mocking the cancer of Albigensian heresy which gnawed at the populace. The winds also whipped about a figure crouched in the hilly countryside overlooking the village. He too inclined in obeisance to the Trinity, but his submission was one which sprang from within, compelled only by his love. On his lips continuous prayers were being formed, prayers of special thanksgiving and petition. The man was St. Dominic.

Prompted by gratitude for his recent foundation of nuns here in the midst of the heresy, this beggar of material goods now besought God for His spiritual assistance in realizing another plan, a dream which he had been fostering for several years. An arsenal of prayer, which the holy women provided, was only the first step in Dominic's strategy for combating this pernicious spiritual enemy. Here in Prouille these consecrated "spouses of Christ" were once again sending up to God the Christian paeans which in time past had re-echoed throughout the surrounding hills. By their austere life, they might experience hardship, but they would help counteract the poison of Albigensianism by putting asceticism and the meaning of life in true perspective.

But *men* must also be sought for the front lines—men whose impeccable lives would be sermons in themselves—apostles, studied in truth, who could slay the demon of error by learned preaching. Not since the time of Christ and the Apostles had such a vocation been conceived. They were at the same time to be priests and beggars; to be preachers to the ignorant as well as being students of the schoolmasters; by their vocation both contemplatives¹ and missionaries.² This all-embracing ideal seemed theoretically perfect since it made them "all things to all men," but somehow it seemed impossible of practical attainment. Yet after its concrete realization some

¹ *Dominican Preaching at the Present Time*, by Martin Stanislaus Gillet, p. 21.

² *Analecta Sacri Ordinis Fratrum Praedicatorum*, Aug.-Oct., 1933, Caput VII, No. 42.

nine years later, the seeming paradox thrived and developed as the Order of Preachers.

It was an ideal so complex, however, that the exact nature of the foundation was often confused in the past, and still is being misunderstood today. Whether it be the Cardinal, Newman at one time, or the Trappist, Merton in our own, men down through the centuries would look upon the Holy Patriarch's dream with an appreciable awe coupled with a decided skepticism. The establishment of just what Dominic's dream was, then, and the resolution of its seeming contradictions will be useful in discovering the nature of the vocation of a Friar Preacher.

Dominic was aware of two forms of the religious life flourishing in his lifetime: one contemplative, the other active. These appeared to be the only possible alternatives by which man could serve God in a life dedicated solely to Him. But the term *life* has a multiple signification. We use it generally to describe a being which is endowed with self-motion—plant, animal, or man. Other minds confronted with the word might connect it with pleasure. In this context what is meant by *life* is the operation upon which a man is chiefly intent.³ The contemplative life is “one in which the contemplation of truth is actually exercised as a man's rational activity.”⁴ We understand, of course, that no one can encounter the problems of everyday living by relying on speculation alone and with no regard for practicalities. Even the most glassy-eyed philosopher must be able to use a knife and fork or turn a door-knob. Therefore in the religious life a contemplative monk is one who is chiefly, though not solely, occupied with mental activity—prayer or study. His chief objective is truth, and so his mind is bent on discovering every facet of that lustrous Diamond of all truth, God.

It was this type of vocation which abounded during Dominic's life in thriving religious communities such as the Benedictines, Carthusians and Cistercians. True, some of these men, like St. Bernard and the Irish missionaries, were the great preachers and apostles of their day; still such activity was purely accidental to the state to which they were vowed as religious. By profession they were cloistered lovers of truth, removed from the world in order to avoid those things which hindered contemplation.

In contrast, the active Orders were instituted for work in the world. The members of these groups intended to arrive at the throne

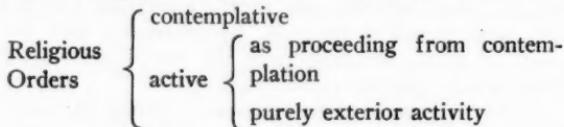
³ *Summa Theologica*, II-II, q. 179, a. 1, c.

⁴ *The Superiority of Apostolic Religious Orders Derived From Their End*, by John F. Connell, O.P., p. 17.

of God by laboring for their neighbors. Although comparatively few in number in the 12th century, nevertheless, there were enough of such organizations for Dominic to investigate their suitability for his purposes. They were engaged in such occupations as the founding of hospices for travellers, redeeming captives, or performing one or other of the corporal works of mercy. Theirs was a vocation devoted to works of the hand, we might say, in contrast to that of the contemplatives who dwelt primarily in intellectual pursuits of prayer or study. Of course, this does not exclude the presence of contemplatives among the members of these Orders. Yet, exterior activity was what characterized their lives. For the active life is defined as "one in which exterior operations are actually exercised as man's rational activity principally intended."⁵ The contemplative and the active, then, were the two classes of religious Orders on which Dominic might model his own. Which did he choose? Neither, he founded a third!

Some have denied even the possibility of a third type of religious order. Their argument at first sounds cogent, but it is based upon a confusion of terms. On the premise that life can be only contemplative or active, they conclude that religious Orders must adhere to this division also. Surprisingly enough, we agree! The Apostolic Orders do fit into one of these distinctions in *life*, but that does not exclude the existence of a third possibility of religious *state*.

In human affairs *state* signifies an immovable condition in regard to factors which are internal, invariable, and personal. In the religious state there is an added note of permanence of personal obligation.⁶ Accordingly, one may determine by vow that he will be strictly contemplative, strictly active, or that at one time he will function as a contemplative and at another as active. This third and latter state gives rise to the *mean* or *mixed* state of which St. Augustine speaks.⁷ It is the goal or end to which religious Orders are ordained, then, which differentiates them. All of this is indicated by the division of religious Orders as developed by St. Thomas:⁸



⁵ *Ibid.*, p. 17.

⁶ *States of Life*, by John Fearon, O.P., *The Thomist*, Vol. XII, 1949, p. 5.

⁷ *City of God*, by St. Augustine, Bk. XIX, Q. 19.

⁸ *Summa Theologica*, II-II, Q. 188, a. 6, c.

Besides those purely contemplative and purely active states which conform to the corresponding divisions of life, a third possibility exists—the Apostolic; i.e., the mixed active and contemplative state. It was this which Dominic determined his disciples should embrace.

The title of this state, *Apostolic*, denotes the nature of an Order so designated. Its root meaning is "to be sent," which is a necessary requirement for a man to preach with authority. The Apostles were definitely sent, having been commissioned by their Master to spread the Gospel. They constantly spent themselves in furthering the message of Christ upon earth, whatever the cost to their material well-being. Their every action was motivated by a deep love for their Lord and for His doctrines. Although involved in a whirl of activity, they were by the *same token* men of the highest interior prayer.

How could they be otherwise? Had not Christ told them He would be with them? Not simply by a remembrance of them or by His blessings, but by an almost unbelievably intimate association:

"Yet not for these only do I pray, but for those also who through their word are to believe in me, that all may be one, even as thou, Father, in me and I in thee; that they also may be one in us, that the world may believe that thou hast sent me. And the glory that thou hast given me, I have given to them, that they may be one, even as we are one: I in them and thou in me; that they may be perfected in unity, and that the world may know that thou hast sent me, and that thou hast loved them even as thou hast loved me."⁹

No book nor outline, but Christ Himself was to be their source of sermon matter. Their devotion to their Master was of such a magnitude that nothing, absolutely nothing, could detract them from propagating the Faith which permeated their every move. Here were preachers moulded by the deft fingers of Divinity who breathed into them the soul of the apostolate.

So too, were the Friars Preachers. They were founded for preaching and for the salvation of souls. Other works evolved under the ambit of Dominic's sweeping plan also—teaching, writing and instruction of every type.¹⁰ But to lead men to the Font of life, to the Source of Truth, by the spoken word of the preacher was their specially constituted end. Apostolic preaching served both as a means to the salvation of others and the goal toward which all the Friars were to strive for a fruitful ministry. It is in the phrase "apostolic preaching" that is found the *raison d'être* of the Order, distinguishing

⁹ John, Chap. 17, vv. 20-23.

¹⁰ *Constitutiones S.O.P.*, Caput I, No. 2.

it from the contemplative and active Orders and making it superior to both.¹¹ To investigate this phrase is a necessity if we are to determine correctly what Dominic's dream was.

In general, preaching is an act of the ministry by which one duly sent announces publicly the truth of the faith in order that men might be moved to believe and do what is necessary to be saved.¹² To this definition everyone would certainly agree, even St. Dominic. Yet this is not precisely apostolic preaching, the type Dominic desired, for this definition stresses only one of the two requisites for preaching—the communication of truth to others. There is something prior to this and upon which apostolic preaching *depends*—contemplation. The words of St. Thomas make this point manifest:

The act of teaching has a two-fold object. For teaching is conveyed by speech, and speech is the audible sign of the interior concept. Accordingly one object of teaching is the matter or object of the interior concept; and as to this object, teaching belongs sometimes to the active, sometimes to the contemplative life. It belongs to the active life, when a man conceives a truth inwardly, so as to be directed thereby in his outward action; but it belongs to the contemplative life when a man conceives an intelligible truth, in the consideration and love whereof he delights.

The other object of teaching is on the part of the speech heard, and thus the object of teaching is the hearer. As to this object, all doctrine belongs to the active life to which external actions pertain.¹³

What is said here concerning teaching is readily adaptable to preaching, for every sermon necessarily has the elements of both. So we see that the teacher or preacher is principally ordained to contemplation and secondarily to the conveyance of that truth to others. This is the meaning of the Angelic Doctor's phrase "Contemplare et aliis contemplata tradere."¹⁴ It epitomizes the works of teaching and preaching; it distinguishes the apostolic life; and it is a motto of the Order of Preachers.

Contemplation therefore, was not to be sought because a sermon was to be given or a class prepared. On the contrary, it was out of the abundance of contemplation that these works of the active life were to be realized effortlessly. From that abun-

¹¹ A complete treatment of St. Thomas' doctrine on this point may be had from Fr. Connell's thesis mentioned in footnote No. 4.

¹² *Unless They Be Sent*, by Augustine Rock, O.P., p. 157.

¹³ *Summa Theologica*, II-II, Q. 181, a. 3.

¹⁴ "To contemplate and to give to others what has been contemplated." *Summa Theologica*, II-II, Q. 188, a. 6, c.

dant spring of contemplation one might proceed assuredly in the footsteps of truth; lacking it, one was no longer a Dominican preacher or teacher. It is in this that the originality of the Order consists, that the contemplative life is so ordered that it unfolds into the active life.¹⁵ Contemplation for Dominic was the formalizing element, the soul of the preacher. It is the élan which distinguishes the apostolic orders from that of the active orders ordained to exterior works. It is also contemplation which engenders and orders preaching and teaching, thus setting up a dichotomy with the purely contemplative groups.

This stress on contemplation might give rise to the question, "Which is the greater in importance, contemplation or action?" Some argue in favor of contemplation: it is the bed-rock of action; moreover the means to attain the end of the Order of Preachers—monastic observances; the three vows; choral office; the study of sacred truth¹⁶—all have a decided contemplative bent. Others argue in favor of activity, formulating their opinion from the category in which the apostolic orders are placed, the active life. Fr. Garrigou-Lagrange inclines toward the former view:

Some unconsciously diminish the traditional teaching, saying that the apostolic life has apostolic action for its primary and principal end, but that it also tends toward a certain contemplation as a means requisite for action.¹⁷

and again:

It is apostolic action itself that is a means subordinated to the union with God to which the apostle wishes to lead souls, as he himself has been led thereto. Therefore we must say that the apostolic life tends principally to contemplation which fructifies in the apostolate.¹⁸

Harking back to the two-fold object of teaching, we see a parallel to the matter in question. Teaching and preaching are ordered principally to contemplation, and secondarily to action. By the word *principally*, understood as a precedence in time, contemplation assuredly has an importance over action. However, to say contemplation is of absolute importance would seem to be in

¹⁵ Gillet, *op. cit.*, p. 15.

¹⁶ *Constitutiones S.O.P.*, Caput I, No. 4.

¹⁷ *The Three Ages of the Interior Life*, by Reginald Garrigou-Lagrange, Vol. II, p. 491.

¹⁸ *Ibid.*, p. 492.

contradiction to the Constitutions of the Friars which provide for dispensation from the observance of contemplative life when the active ministry is impaired.¹⁹ And since contemplation as such could never be considered a means subordinate to action, the only alternative is an equality for both. The same celebrated theologian also seems to uphold this judgment when he states:

If one of these elements (action or contemplation) happens to prevail to the detriment of the other, the harmony of this apostolic life is compromised.²⁰

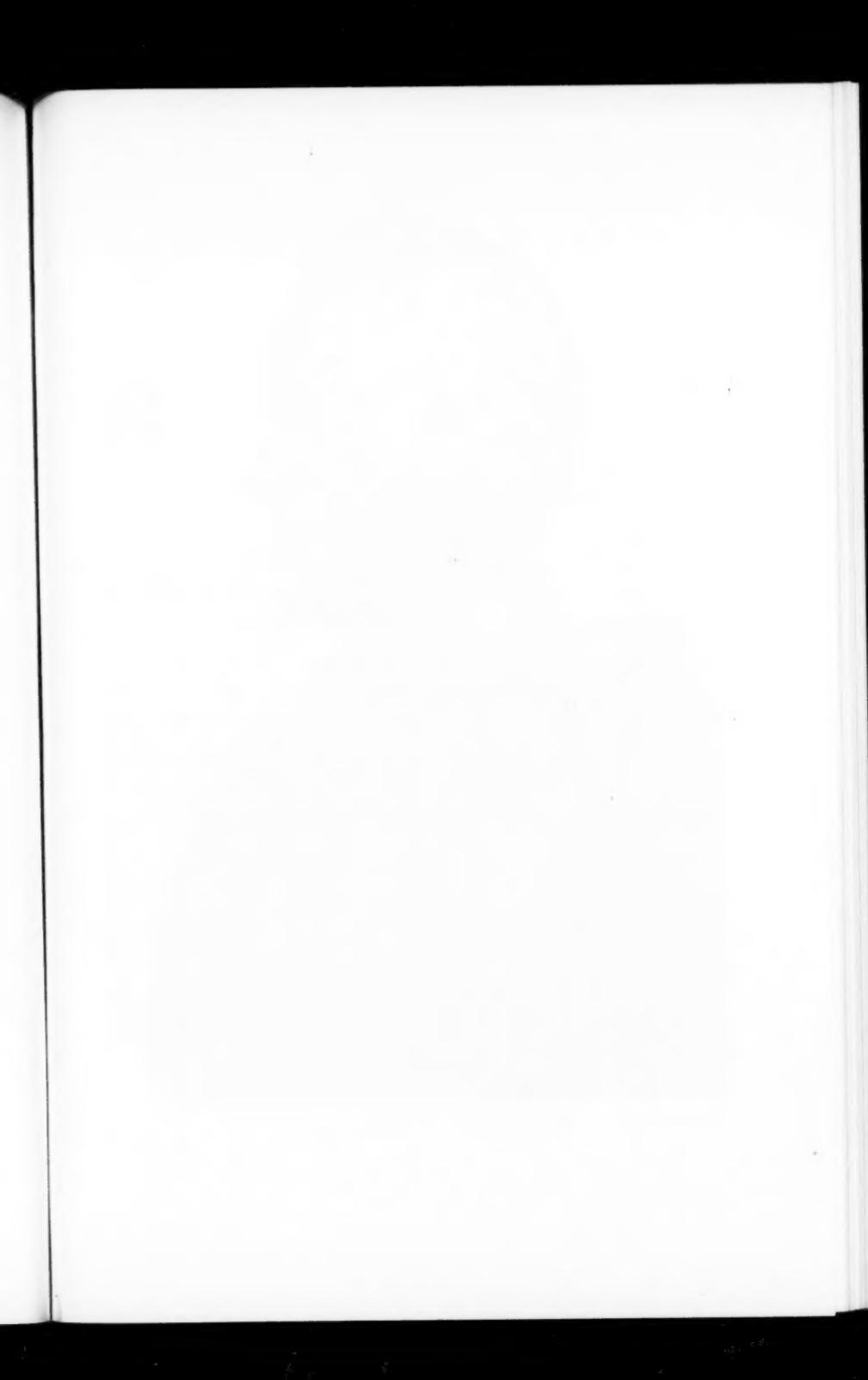
By granting this equality in importance, we can perceive the beautiful similarity which exists between the apostolic life and the life of Christ. In both, contemplation orders action and preaching. These two are perfectly co-ordinated. As in Christ there was no opposition between the two, so neither is there opposition between them in the Apostolic life. The flow of apostolic activity proceeds from a soul firm in grace, fired with love, and devoted to contemplation.

This then, was Dominic's dream—an Order of Preachers, men of the active life, because their work was to be consummated in an active ministry; yet men of the contemplative life, since their activity was to be done not by way of subtraction from the contemplative life but by addition. In a very real sense they were to be super-contemplatives, resembling in this their divine Master. He was to be their exemplar as He was for Dominic. Neither completely active nor solely contemplative, He co-ordinated the two into the Apostolic life. Observing the precepts of the law, a paragon of every virtue that the vows induce, continually united in prayer to the Beatific Vision from whence He derived divine truth—thus did Christ go about Galilee “teaching in their synagogues, preaching the gospel of the kingdom, and curing every kind of disease and infirmity among the people.”²¹ This was Christ's life; this was Dominic's life; the life which he chose for his disciples, the Order of Preachers.

¹⁹ *Constitutiones S.O.P.*, No. 68.

²⁰ Garrigou-Lagrange, *op. cit.*, p. 489.

²¹ Matthew, Chap. 9, v. 35.





FATHER IGNATIUS SMITH, O.P.

TESTIMONIAL



N APRIL 7, Father Ignatius Smith, O.P., Dean of the School of Philosophy, Catholic University of America, was honored at a testimonial banquet on the completion of 50 years service to the University. The Cross *Pro Ecclesia et Pontifice*, conferred on Father Smith by His Holiness Pope Pius XII, was presented by Archbishop A. G. Cicognani, Apostolic Delegate to the United States. "For distinguished and meritorious services to the Roman Catholic Church, the United States of America, and the Catholic University of America" Father Smith was awarded the Cardinal Gibbons medal, highest award of the Catholic University Alumni Association, by J. F. Kenney, National Alumni President. Other awards included a gift from the American Catholic Philosophical Association, presented by the Rev. C. A. Hart, National Secretary. A bronze bust of the honored guest was presented to the Catholic University by Monsignor P. J. O'Connor, Director of the National Shrine of the Immaculate Conception, on behalf of the University alumni. Many spiritual bouquets were also received by Father Smith, who in the Fall will assume a newly created post at the University as Dean of Religious Communities, acting as liaison between the Most Rev. B. J. McEntegart, Rector, and the scores of religious communities surrounding the University. Speakers at the testimonial included Ambassador J. J. Hearne of Ireland, Judge E. M. Curran of the United States District Court, the Most Rev. J. M. McNamara, Auxiliary Bishop of Washington, Archbishop Cicognani, and Bishop McEntegart, all of whom paid tribute to the wisdom, personality, and influence for good of one who has been aptly characterized as "an institution within an institution." *Dominicana* extends to Father Smith its heartfelt congratulations.

† FATHER DOMINIC INNOCENT DONOHUE, O.P. †

On March 13, 1956 Father Dominic Innocent Donohue died at Saint Rose Priory, Springfield, Kentucky. Born on October 25, 1882 in Newark, New Jersey, he received his education at Saint Antoninus Parochial School in Newark and at Seton Hall College, South Orange, New Jersey. He entered the Novitiate of the Order at St. Rose Priory and made his religious profession on April 26, 1901. After he had completed his philosophical and theological courses, he was ordained to the holy priesthood on June 20, 1906 at the Cathedral in Baltimore by His Eminence, James Cardinal Gibbons. After ordination he served at various houses of the Province and labored for a time on the parochial missions. Because of ill health he retired to Saint Rose in 1944.

On March 16, 1956 at St. Rose Priory a Solemn Mass of Requiem was offered for the repose of his soul by the Very Rev. C. A. Musselman, O.P., Prior. The Very Rev. H. B. Scheerer, O.P., was deacon and the Rev. J. M. Davis, O.P., was subdeacon. The eulogy was preached by the Very Rev. D. J. McMahon, O.P. The Student Brothers acted as the minor ministers of the Mass and formed the choir. The burial took place at the St. Rose Community Cemetery.

May his soul rest in peace.

† FATHER GEORGE BERNARD HASENFUSS, O.P. †

Father George B. Hasenfuss, the oldest priest in the Province of St. Joseph, died, after a short illness, on March 17, 1956 at Our Lady of Fatima Hospital, Providence, Rhode Island. At the time of his death he was ninety-one years old and had served God and the Church as a priest for almost sixty-three years.

Father Hasenfuss, the son of the late Martin and Mary Campbell Hasenfuss, was born May 14, 1864 in Boston, Mass. His early education was received at Holy Trinity School and Boston College. At Saint Rose Priory, Springfield, Ky. on October 10, 1886 he received the habit of the Friars Preachers, and

on the Feast of All Saints in the following year he pronounced his religious vows. He took his philosophical and theological studies at Saint Joseph Priory, Somerset, Ohio. On June 9, 1893 at St. Joseph Cathedral, Columbus, Ohio he was ordained to the sacred priesthood by the Most Reverend J. A. Watterson.

All of Father Hasenfuss' priestly life was spent in parish work throughout the Province. In the many places in which he served, he earned the respect of the faithful because of his priestliness and kindness. This was especially true at Holy Name Parish, Philadelphia, where he was stationed from 1937 until his death. In 1943 he celebrated the golden jubilee of his ordination to the priesthood amid the congratulations of his brethren and friends.

On March 20, 1956 a Solemn Mass of Requiem was offered for the repose of his soul at St. Pius Church, Providence, R. I. by the Very Reverend E. M. Gaffney, O.P. The Very Rev. E. V. Clancy, O.P., and the Rev. R. M. McCabe, O.P., acted as deacon and subdeacon respectively. The Very Rev. J. C. McDonough, O.P., P.G., preached the eulogy. Among those present at the funeral were many Dominican priests and sisters from the various convents of the city of Providence. Burial services were conducted by the Very Rev. Kenneth C. Sullivan, O.P., at St. Francis Cemetery, Pawtucket, Rhode Island.

Dominicana extends sincere condolences to Father Hasenfuss' brothers, sisters and friends. *May his soul rest in peace.*

+ FATHER WILLIAM JEROME OLSON, O.P. +

On April 13, 1956 Father William J. Olson died suddenly at St. Monica's Rectory, Raleigh, North Carolina. The oldest of the three children of the late Victor J. and Annie Boland Olson, he was born on July 25, 1895 in Cambridge, Massachusetts. He received his early education at Wellington grammar school and Boston College High School. Feeling himself called to the priesthood in the Dominican Order, he pursued his classical studies at Aquinas College, Columbus, Ohio. He received the habit of St. Dominic on September 14, 1916 at St. Joseph's Priory, Somerset, Ohio, where on September 16 of the following year, he made his

religious profession. Upon the completion of his philosophical and theological studies at St. Rose Priory, Springfield, Kentucky, and the Dominican House of Studies, Washington, D. C., he was ordained to the holy priesthood on June 14, 1923 by the Most Rev. Michael J. Curley, Archbishop of Baltimore.

After a year's service at Holy Name Priory, Philadelphia, Father Olson was assigned to Aquinas High School, Columbus, Ohio, where he remained until 1931. From 1932 to 1940 he labored on the Mission Band. The remaining years of his life were spent in parish work.

A Solemn Mass of Requiem was offered for the repose of his soul on April 16 at St. Monica's Church, Raleigh. The celebrant of the Mass was the Very Rev. George Lynch, while the Rev. John Regan acted as deacon and the Rev. Francis Tait served as subdeacon. The eulogy was preached by Father Regan. Another Solemn Mass was offered for Father Olson on April 17 at St. Dominic's Church, Washington, D. C. The Mass was celebrated by the Rev. W. J. Tierney, O.P., with the Rev. W. J. Dewdney, O.P., and the Rev. W. P. Tefft, O.P., serving as deacon and subdeacon respectively. The Rev. Reginald Coffey, O.P., preached the eulogy. The Student Brothers from the Dominican House of Studies, Washington, D. C., served as minor ministers of the Mass and formed the choir. Burial took place at Mount Olivet Cemetery, Washington, D. C.

To Father Olson's sister, relatives, and friends, *Dominicana* extends heartfelt sympathy. *May his soul rest in eternal peace.*



FRIARS' + + BOOKSHELF



Fountain of Justice. A Study in the Natural Law. By John C. H. Wu.
New York, Sheed and Ward, 1955. pp. 287. \$3.75.

This is a magnificent book. It is a competent attempt to explain law in the light of the Christian understanding of Revelation, in other words, to present the theology of law. One hesitates to affirm that the layman, or even the average lawyer, will fully grasp all the notions presented in the book because they are often too compressed and elliptical. Nonetheless, there is no one who will not gain from it a deeper insight into the meaning and dignity of law.

The title itself is not precisely accurate. Rather than a study only of the natural law, the book is composed of four essays on law: the nature of law, the natural law and the Anglo-American common law, the relation of Christianity to the law, and the qualities of justice. These parts are of varying merit. The longest and the best, the study of the common law, manifests a deep knowledge of cases, court decisions, and jurisprudence. It is a real joy to follow the author as he demonstrates that the best human law, which in this instance is our common law, flows from the natural law and reflects the highest Christian ideals. This essay alone is worth the book. Because it uses an inductive, *a posteriori* approach to show the relevance of the natural law, it is much more appealing than an abstract presentation.

The other parts of the book never quite attain the lucidity of these chapters. If one were to hazard an explanation, it would be that the author is first and foremost a lawyer. Writing about the development of jurisprudence, he is in his own metier. But the further he withdraws from law itself to theological and philosophical notions, the less clarity he commands. An explicit distinction of general and particular justice, for one instance, and a differentiation of the ends proper to law in its respective orders, for another instance, would illuminate many passages. A lesser foible is a predilection for the poetic which occasionally tends to overshadow precision.

The Epilogue's appeal for a return to wisdom, for example, leaves the reader with the impression that wisdom is more intuitive than rational, more a feeling than an understanding. A most singular accommodation in this same section of St. Augustine's distinction of angelic knowledge as morning and evening further witnesses to this propensity. A theologian can supply the needed distinctions and then rejoice in the many refreshing insights and metaphors. But the possibility remains that the ordinary lawyer will come away from certain parts of the book not with a greater understanding but a chastened sense of uncertainty. Greater exactness in explaining fundamental ideas, or, as the scholastics would say, adequate definition and division of terms would have forestalled much of this.

Notwithstanding these few shortcomings, this book is a real treasure because it shows the profound meaning of law and justice in the ordering of society to its end. There is need of such understanding today even among Catholic lawyers, but there is a lamentable lack of writings to fill this need. So *Fountain of Justice* is a doubly admirable achievement and a book which will unfold for the lawyer unsuspected depths to his profession.

M.E.

The Eucharist and the Confessional. By F. D. Joret, O.P. Translated from the French. Westminster, Maryland, The Newman Press, 1955. pp. xxx, 192. \$3.50.

This book treats of the two sacraments which are the most frequent sources of grace for Christian souls, the Holy Eucharist and Penance. In it we find a happy blending of sound teaching and inspiring language. The author's instruction, firmly founded upon the Church's deposit of faith and her most competent theologian, St. Thomas Aquinas, is brilliantly illustrated by the Liturgy and the lives of saintly men and women.

After the introduction, "The Sacrament of God," in which we are offered deep insights into Christ's intimacy with souls, Father Joret gives a general treatment of "The Sacraments of Jesus," where he considers their divine institution, the way they cause grace and the role of the recipient. He then dwells upon the fruits of the Holy Eucharist which nourishes our souls and cause us to grow in love and union with Christ and the other members of His Mystical Body unto the glory of God. The next chapter, on the practice of frequent Communion and the requirements for a fruitful Communion, should help make this beautiful doctrine a reality in our daily living.

Two chapters are devoted to the Sacrament of Penance. In

the first of these the author examines this sacrament relative to the remission of mortal sins. Here he movingly portrays both the action of divine mercy and the penitent's three acts of contrition, confession and satisfaction particularly by analyzing the parable of the Prodigal Son. Although venial sins may be remitted outside of Penance, he shows how profitable to the spiritual life is the practice of frequent confession. Father Joret inspires the deepest regard for the effectiveness of sacramental grace, which is Christ sanctifying us through his sacraments.

Finally a discussion of spiritual confession and communion nicely completes the picture. Through the oft renewed desire to receive these two most important instruments of grace, their actual reception is made much more fruitful. Priest and layman, confessor and penitent can derive considerable benefit from this book. The reflective reader who meditates upon certain sections will reap a more abundant harvest.

M.M.J.

Tales of the Long Bow. By G. K. Chesterton. New York, Sheed & Ward, 1956. pp. 219. \$3.00.

Chaucer. By G. K. Chesterton. New York, Sheed & Ward, 1956. pp. 285. \$3.50.

Chesterton lived in an age of scoffers. The years after the First World War produced an era of intellectuals who were men of genius, erudite and voluble writers, but who toted a string of "anti's" into their works—anti-tradition, anti-conformist, anti-religion, and especially anti-Catholic. It was the fashionable thing to ridicule what nineteen centuries had held sacred.

But every cause has its champion, and champion *par excellence* of the Church was one Gilbert Keith Chesterton. Outglubbing the glibbest and cleaving the cleverest in their game of dissecting the pinions of Christianity, he established himself as a man of letters, a humorist, critic, and scholar, while remaining an ardent follower of Christ and His Church. It was for Him he often wrote. So much so, that his Golithan stature in literature can only be surpassed by his towering love of his Faith; it is primarily as an apologete that he must forever be remembered. Chesterton was apologete who "thrust home" his pen whetted on the strop of Christian orthodoxy into a society of jeering sophisticants.

In reissuing his works, Sheed & Ward have made a happy choice in these two most recent selections. Though not among his more popular, both are nevertheless thoroughly enjoyable. In spinning the

Tales of the Long Bow, the author's wit plays upon the social problems of his (and our own) day. And it often happens that while chuckling at the antics of his heroes, a group of "conventional non-conformists," we are actually laughing at ourselves. *Chaucer* is quite the reverse. Here we find Chesterton the learned, the master of words, the historian, but most especially the intellectual, the Catholic intellectual. It may strike the average reader as a bit stuffy at times, as such literary criticisms are prone to do. Yet to the grammarian and lover of prose, the book is a delight; to the student of English literature or history, it affords pages of learning; to everyone it manifests the work of a genius, a champion of our age. Need more be said?

J.S.F.

Lives of the Brethren of the Order of Preachers. Translated by Placid Conway, O.P. Edited by Bede Jarrett, O.P. London, Blackfriars Publications, 1955. pp. xvi, 260.

The austere tales revealing the 'inner life' of the early Dominicans during the formative years of the Order have been re-published in the *Lives of the Brethren*. Intended to perpetuate for future generations the memory of the early, saintly Friars, the original work, prefaced by Humbert de Romans, was compiled by Gerard de Frachet between 1256 and 1259. These stories and legends, which were to be a consolation and aid to the brethren in their spiritual advancement, characterize, as Father Bede Jarrett comments in his introduction, the "dainty, yet virile faith" of the medievalists.

This original document of Dominican life, replete with facts and repetitions, has been an invaluable and continual source for historians and biographers. Yet, the rare spirit of simplicity which prevades the entire book outweighs the historical value. Since universal appeal and influence is lacking, it is hardly an historical classic; but, it is a font of Dominican tradition and remains contemporary to all generations of Friars. The legends include the founding of the Preachers; two lives of St. Dominic by Gerard de Frachet and Blessed Cecilia Cesarine respectively; and a sketch of Blessed Jordan of Saxony. The final chapters reveal the progress and growth of the Order and the holy deaths of many of the brethren.

At the turn of the century Father Placid Conway, O.P., translated the *Vitae Fratrum* from faulty manuscripts. Father Bede Jarrett, O.P., edited this translation in 1924 and added a critical introduction and brief annotations. Father Jarrett's introduction is provocative and his notes are informative and accurate. Competent edit-

ing has eliminated some of the shortcomings of composition and style, but a completely new translation is badly needed. The present volume is based on the 1924 revision by Father Jarrett. C.C.

Beginnings: Genesis and Modern Science. By Charles Hauret. Translated and adapted from the Fourth French edition by E. P. Emmons, O.P. Dubuque, Iowa, The Priory Press, 1955. pp. xv, 304. \$3.25.

One might expect a work such as this to be extremely technical and intended for a select audience. However, Father Hauret, in his introduction, sets forth a different aim: "to try to explain, without any attempt at erudition and from a practical point of view, the doctrinal content of the first three chapters of Genesis."

To a thoughtful reader of the first pages of the Bible, many questions present themselves, questions which for the most part, usually remain unanswered. Even the skilled exegete will have difficulty with many of these problems, though he has studied them extensively. Modern science, as Father Hauret points out very clearly, has also tried to solve some of these questions. The result is an apparent conflict between geology, archeology, anthropology and the ancient narrative of Creation and man's origin. However, as Bishop Daly, O.P., points out in his Foreword, "Arrogant as science may sometimes be, one must render to it the things that are science's, never for a moment refusing God the things that are God's." *Beginnings* does just this. Father Hauret shows, with clarity and simplicity, that the conflict between science and Scripture is more apparent than real, for it was not God's intention to teach men "how the heavens go, but how to go to heaven."

The book itself has only six chapters but each treats an important aspect of the problems contained in the first part of Genesis. The last chapter, "Practical Applications," will be found particularly helpful for anyone, teacher or preacher, who is faced with the necessity of distinguishing the historical reality from the imagery by which it is portrayed.

This book, which deals with the most ancient of stories: the Creation, Temptation and Fall of man, also presents the latest findings of modern science, and the most recent decisions and Encyclicals of the Church on biblical study. It skillfully blends all these to show that the Bible can be thoroughly investigated, and that there are no contradictions between modern science and the story of Genesis, the dawn of man on earth.

H.M.I.

Christian Asceticism and Modern Man. Translated by Walter Mitchell and the Carisbrooke Dominicans. London, Blackfriars Publications, 1955. (Also New York, Philosophical Library, 1955). pp. xi, 262. \$6.00.

Because "Christians intent on perfection are beginning to feel uneasy in their minds and to have faint doubts about the efficacy or even the wisdom of certain means of penance. . . . hitherto considered as fundamental to all forms of asceticism," the Carisbrooke Dominicans have translated a series of papers submitted to a conference organized on this subject by the editors of *La Vie Spirituelle*. The book seeks to examine the principal aspects of the problem and to indicate the lines along which solutions should be sought.

Christian Asceticism and Modern Man is composed of sixteen essays written by doctors, psychologists, historians, and theologians. The first seven view asceticism as it is found in the New Testament and in historical tradition. The next two present certain theological aspects of the question, while the following six deal primarily with psychological factors influencing the ascetical practices of the present day. The final essay indicates "Tentative Conclusions." Seven of these essays, of which those by Frs. Mailloix, Allegre, and Chenu are especially noteworthy, have been written by Dominican priests. The essay "Mortification of the Body in the Carmelite Order from St. Theresa of Avila to St. Thérèse of Lisieux" by François de Sainte Marie, O.C.D., is extremely well done. "Psychiatric Considerations" by Dr. Gregory Zilboorg, should also prove very instructive to all.

This volume is an important contribution to the field of spirituality. Though it does not pretend to exhaust the problem under discussion, it does nonetheless indicate many factors which must enter into the ultimate solution. For this reason it will be of particular assistance to religious superiors and to all directors of souls.

C.M.B.

The Living Bread. By Thomas Merton. Introductory Note by Gregory Peter XV Cardinal Agagianian. New York, Farrar, Straus and Cudahy, 1956. pp. xxxi, 157. \$3.00.

Thomas Merton—Father M. Louis, O.C.S.O.—has done much to lead Americans to a knowledge and love of contemplative life. His latest look which dwells reflectively upon the Eucharist, the sign and cause of unity in Christ's Mystical Body, tries to bring an important phase of that life to the hearts of his readers outside the cloister.

The Living Bread is not a scholastic treatise, nor does it seek to convince the non-believer. Rather it exposes the general teaching of theologians on this, the greatest of the Sacraments. It encourages the overflow of liturgical prayer into private converse with God. Thus it clearly shows that Benediction, Holy Hour, and silent adoration before the tabernacle are not in opposition to the liturgical sacrifice, but rather that all these elements fit together into an organic, harmoniously balanced unity.

Written at the request of the Society for Perpetual Adoration of the Blessed Sacrament, a group of secular priests, this small volume warrants a more universal audience. It is a valuable aid towards a sound and fervent devotion to Our Eucharistic Lord.

J.M.H.

St. Pius X. By Leonard Von Matt and Nello Vian. Translated by Sebastian Bullough, O.P. Chicago, Henry Regnery Co., 1956. pp. 90. \$6.00.

There is nothing particularly subtle or sophisticated about this pictorial history of Saint Pius X. In its format and style, it accurately mirrors the spirit of Giuseppe Sarto whose ingenuous, rustic personality never deserted him—even on the throne of Saint Peter!

At a first glance at this collection, one is immediately struck by the arresting array of black and white photographs (150 in all) which are rich in detail, and artistic withal. Although many of them are patently contrived for the occasion of this album, there are authentic pictures in abundance. They depict Giuseppe Sarto in various stages of his ecclesiastical career; the more striking, of course, are those of his coronation and of his glorious reign in later years. Together with their accompanying captions (each a splendid example in economy of style) they provide ample material wherewith one may construct many a detail which the authors have left to the mature reader's imagination.

To better understand this Saint who "could hurl down his biretta in a rage," who courted poverty even to "haunting the Pawn-broker," and who refused to place anything ahead of charity and courtesy, Von Matt and Vian combine their artistry to bring us back to "Bepi's" (as he was affectionately known to his family) home life. The authors begin with a detailed life of Margherita and Giovanni Sarto and by dint of pen and picture, recreate the devout, simple atmosphere in which the "Pope of Children" was formed. With him and his family, we work, pray, and play—in fact, we ex-

perience the entire overture to a life of complete harmony which was to end in perfect consonance in union with his beloved Saviour.

To an already growing library of pamphlets, novels, and biographies dedicated to this inspiring Saint of our times, this album will be welcomed by all as a tasteful, unpretentious, and thoroughly satisfying work.

V.L.

Catholic-Protestant Conflicts in America. By John J. Kane. Chicago, Henry Regnery Company, 1955. pp. 244. \$3.50.

Over a century ago, the City of Brotherly Love erupted into a scene of chaos. Through inflammatory publications and mass riots, certain bigoted Protestants launched a vigorous campaign against Catholics, a campaign which today has lost the mark of violence, but still retains much of its vigor in written and vocal expressions.

Doctor Kane has set out in this book to eliminate these conflicts between Protestants and Catholics by indicating their true nature. It is an aim so precious to him that he has not spared the feelings of either side, and prepares the reader for his work by stating as much in the Introduction. It should be a caution to all to put aside their prejudices and view the problem as he has viewed it: factually and objectively.

Two propositions pervade this work. First, every conflict involves two persons or groups, each contributing his share in fanning the embers of dissension. Protestants are guilty of exaggerating the influence and intentions of American Catholics, prodded on by the inherent fear that some day Catholics will emerge as the majority group in this country. Thus all issues favorable to Catholics are judged as though this were the prime purpose of Catholics. On the other hand, Catholics, many of whom are Irish imbued with Jansenistic tendencies, are guilty by defect. Too many have refused to assume the responsibilities of lay leadership in their communities, too often deferring to the Clergy.

The second proposition is that the present conditions are not causes but symptoms of the conflict. After sketching the origins and development of the conflict, Dr. Kane proceeds to analyse under this supposition the present attacks made by Protestants. Whether in the fields of education, politics, economics, or social activities, he shows that charges urged by them against Catholics are all symptoms of their basic fear. He concludes by presenting various Catholic attitudes toward this problem, and also by indicating the ultimate types of democracy toward which we will tend depending on the solution adopted.

This book should be read by all concerned with the problem. The style is well adapted for an easy comprehension of the topics discussed, but to benefit fully the reader must be prepared to shed pre-conceived notions and progress through the book according to the plan of the author.

R.R.A.

Patristic Homilies On The Gospels. Vol. I. Translated and edited by M. F. Toal. Chicago, Henry Regnery Company, 1955. pp. 503. \$7.50.

Through the generous labor of Father Toal we now have available in English a rich source of that tradition which, with the Scriptures, forms the sacred deposit of Catholic faith.

This work, the first of a proposed four volume series, is divided into eighteen sections: one for each Sunday and major feast from the First Sunday of Advent to Quinquagesima inclusive. In each section the Gospel for the day is first given along with the parallel text; then follows its exposition taken from the *Catena Aurea* of Saint Thomas Aquinas. Next there are homilies on the Gospel and related topics by such illustrious Fathers and Doctors of the Church as Saints Augustine, John Crysostom, Ambrose, Bernard and many others.

The *Catena Aurea* from which the compiler of this volume draws freely, is one of the least appreciated of Saint Thomas' works. But surely this would not be so if the work were better known. For in it the Angelic Doctor has assembled a deep and penetrating commentary on the Scriptures drawn from the Fathers who preceded him. Father Toal wisely includes as an introduction to the *Catena Aurea* the Saint's dedicatory epistle to Pope Urban the Fourth. Here is manifested the humble and reverent approach employed in producing this "golden chain" which so clarifies the meaning of the Sacred Texts.

The Homilies, as Father Toal notes in the Introduction, "were written by men upon whom the Church has conferred the authority of Doctors and teachers of the faith." Pope Leo the thirteenth in the Encyclical *Providentissimus Deus* states that "the laborious studies and admirable writings of the Fathers have justly merited for the three following centuries the appellation of the golden age of biblical exegesis." Most of the writers in Father Toal's collection belong to that "golden age."

Hence, the authority and value of such a collection of homilies can readily be appreciated. Father Michael Browne, present Master

General of the Dominican Order, says in the Foreword that "Father Toal has placed in the easiest possible reach . . . this quintessence of the doctrine of Tradition on each Gospel. . . . A sermon well prepared on the matter here supplied cannot fail to be learned, solid, simple and effective." This book is wholeheartedly recommended to every preacher and pastor of souls.

T.B.S.

A Portrait of St. Luke. By A. H. N. Green-Armytage. With an Introduction by R. A. Knox. Chicago, Regnery Company, 1955. pp. 201. \$3.00.

One of the important aids to sanctity is the example given by Our Lord and the saints. Divine providence has recorded the life of Jesus in the four Gospels, but little is known about many of the great saints who fired the zeal of the early Church. One of these is St. Luke. Mr. Green-Armytage, by augmenting historical facts with conclusions based on internal evidence found in the New Testament, has masterfully sketched *A Portrait of St. Luke*.

After laying a sound historical foundation, the author proceeds to examine the cultural background of a Greek doctor of medicine in the first century of our era. From this study we are given indications of some of the characteristics of Luke, the physician. Then the author turns to St. Luke's inspired writings, the Gospel and the Acts of the Apostles, and gleans from these more information about his character and personality. Some of the points brought out are St. Luke's loyalty to St. Paul, his style of writing, the chronological order of his Gospel, and his choice of sources. He concludes that St. Luke was a gentle, down to earth Christian, who "rejoiced in the Lord always."

Priests and laymen will find this book a help in increasing their knowledge and love of the Holy Scriptures.

E.M.B.

Up the Green River. By Thomas Gilby. London, Eyre and Spottiswoode, 1955. pp. 352.

This book marks the introduction of Thomas Gilby's name to the field of fiction. A Dominican priest of wide interests, he has heretofore restricted his writings to factual works. The most recent of these, an anthology of martial literature entitled *Britain At Arms*, obviously influenced this novel. By the author's own admission, "this story is not entirely unfounded on fact."

Up the Green River concerns a group of English Black-Country

Catholics during the middle of the last century who, in an attempt to find a new life far from the dreariness of Industrialism, moved to South America to establish a colony. They were immediately faced with a fight for independence because of the rivalries of two neighboring states culminating in an invasion by the forces of an insane dictator. For most of these settlers the problems of the industrial laborer are exchanged for the problems of the frontiersman. For their leader, Richard French, the main character if this book contains only one, his original problem remains.

This man is a priest who has not left the world behind him. He continues to live in the past and tortures himself with what can never be. Toward the end he discovers what the reader has known all along—that God is not the center of his life. From this point on he begins to be a true Priest.

Written for a British audience, this book should be enjoyed by those who like the military and naval atmosphere of old Britannia. One finds social history, humor, resourceful women and romantic passages smoothly interwoven throughout the story. And it is certainly not devoid of action. Care must be taken, however, in interpreting what appears at times to be some temporizing or "broadmindedness" in the author's treatment of situations involving points of Catholic practice.

Father Gilby's first novel leaves us waiting expectantly for additional manifestations of his newly revealed talent. T.H.D.

Foundations of Thomistic Philosophy. By A. D. Sertillanges, O.P. Translated by Godfrey Anstruther, O.P. Springfield, Illinois, Templegate. pp. 258. \$3.75.

Père Sertillanges, like his preceptor Saint Thomas, did not forget the little ones of the intellectual life. Author of many profound books, he also found time to write, not a resumé, nor a scholarly treatise, but a book "for a public consisting of just ordinary people—neither advanced students nor wholly unlearned."

This is not a textbook, but rather a series of connected essays, discussions of key points in a philosophical synthesis. Knowledge and God, creation and providence, nature and morality are the great central themes of consideration. In a work which spans the entire field of philosophy, it may sound captious to question particular statements, but the author's opinion on Aristotle's teaching about the divine knowledge (p. 136) may seem questionable in view of St. Thomas' commentary (*In XII Meta.*, lect XI, n. 2614 ff.).

The many readers familiar with Father Sertillanges will welcome the re-appearance of this translation, and it should attract new readers since it is written especially for them, the beginners. It must be read slowly and thoughtfully in order that its profound truths may be grasped. A few readers, particularly those unfamiliar with French letters, may be annoyed by the quotations from French authors which frequently distract rather than clarify. J.M.H.

One Shepherd, One Flock. By Oliver Barres. New York, Sheed and Ward, 1956. pp. viii, 203. \$3.00.

Conversion stories are traditional in the literary world, and in the main have usually performed post-mortems on the baptismal waters. The intricate innerworkings of a troubled mind have also been frequently explored. Yet combine the two, add one exception, and *One Shepherd, One Flock* emerges uniquely as the pre-baptismal account of a Congregational minister's conversion to Catholicism. It exposes completely ". . . not a weak man's need for authority, but . . . a sane man's need for truth." And truth it was, clothed in the apologetic garb of Christian Unity, which led Oliver Barres, his wife (also an ordained minister) and their two children to embrace and love the Catholic Church. It was truth which brought this Protestant family to the family of Rome. It was truth which cured them of a malignant "Roman fever."

The book is divided into two complementary sections, one a negative question, the other a positive exclamation. "Threshold Thoughts" is a diary-journal of the year previous to the actual conversion; "Catholicism or Chaos" is an apologetical exposé of many basic Protestant objections to the Church of Rome. The succumbing of a stubborn mind, groomed on a refusal of, or indifference to, objective truth, proves interesting reading; the litany of Protestant rationalists countered by truth-bearing Catholic philosophers is a challenge to the serious thinker. The appalling problem facing the author—that of uprooting family, friends, and position along with his ideas—grips the reader almost as his very own. Threading its way through line after line of the workings of God's grace is the concentric thought—unity in Christ.

Mr. Barres is a man of exceptional intellectual acumen, yet couches his thoughts in a popular style, appealing to kindred minds of religious confusion. Using as a basis his newly acquired font of truth, he cites frequently from Sacred Scripture, patristic writings, and modern-day apologetes. In explaining the "mysterious power

of attraction which burns within" he communicates his problem, needs, and solutions in a manner seldom equalled.

He is to be commended for presenting his new faith with a pledge of future loyalty, and his old with a loving apology and warm invitation to "Come follow me."

J.D.L.

Journey into a Fog. By Margareta Berger-Hamerschlag. New York, Sheed and Ward, 1956. pp. 254. \$3.50.

Juvenile delinquency is one of the major problems confronting present-day society. Miss Berger-Hamerschlag, on the basis of personal experience as an instructor of art in a London youth club, ably indicates some of the inherent complexity of this problem and the very grave difficulties inevitably encountered by anyone interested in its solution. Readers will not fail to realize more fully the extent of the moral decay prevalent in large segments of today's youth, for here the picture is clearly drawn.

The presentation takes the form of a diary, an account of day-to-day experiences not necessarily connected or in any way continuous. Consequently the central theme is not developed in a logical fashion. Occasional reflections regarding the causes and possible remedies for such widespread delinquency and the author's utilization of art in attempting to remedy the unfortunate situation, serve to dispel the monotony which would otherwise result from an extended narration.

Extraordinary patience, with no apparent success attendant on one's efforts, are requisites for any Journey into a Fog. This book will encourage those engaged in this particular field and will prove interesting to the general reader.

M.K.

In Soft Garments. By Ronald Knox. New York, Sheed and Ward, 1956. pp. 214. \$3.00.

It is never an easy task to find the successful middle path in any undertaking. During his years as Chaplain at Oxford, Msgr. Knox had the responsibility of providing lectures which the Holy See insisted be given to the Catholic students of the University "to safeguard their faith against the influence of an uncongenial atmosphere." *In Soft Garments* is a recurrent witness to the success Msgr. Knox had in blending effective doctrinal instruction with what might be called "popular appeal."

For the approach in these Oxford conferences, now republished

after a lapse of years, is neither weighty nor flighty. The scholarly author treats a wide range of apologetic topics with skill and with a certain underlying sense of humor and enthusiasm. Employing his impressive scriptural background, together with a varying theological or historical approach, he treats a miscellany of subjects including the marks of the Church, the sacraments, miracles, and morality—to name but a few.

Those who seek a fresh approach to familiar topics, as well as those who often find themselves inadequate to the task of explaining the Church and her teachings to non-Catholics, will find a reading of *In Soft Garments* both profitable and enjoyable. J.B.M.

Theology of the Old Testament. By Dr. Paul Heinisch. Translated by William G. Heidt, O.S.B. Collegeville, Minnesota, The Liturgical Press, 1955. (revised and supplemented) pp. xx, 476. \$6.00.

Of its very nature any organized compilation of the religious beliefs of the Old Testament bespeaks an order to the New Dispensation, and thus it is incomplete. Christianity remains indebted for all the intrinsic beauty and order of the Old Testament, because she has inherited the quintessence of the Jewish religion: the cult of the one God. This valuable source book shows clearly the evolution of the revelation made to the Israelites, the dowry which Israel might have brought to the espousals proposed by the Son of God; the dowry which has become our possession.

In this second edition several features recommend themselves as improvements over the previous publication: the larger print and generally more attractive make-up of the volume; the addition, by way of appendices, of the three most important recent biblical encyclopedias of the popes; the pruning of the extensive foreign-language (mostly German) bibliography. Altogether these should make for a more popular appeal, which the book, indeed, deserves.

B.M.S.

Collectivism on the Campus. By E. Merrill Root. New York, The Devin-Adair Company, 1955. pp. xii, 403. \$5.00.

A retrospective view of university activity in the past three decades helps to form a judgement on the theories and theorists of that era. Results in the many cases cited by *Collectivism on the Campus* are very discouraging. "There is a vast potential reservoir of political leadership coming from schools and universities . . . a

potential leadership psychologically prepared to enlist under the liberal banner." This leadership is, to a great degree, fashioned by the doctrine and discipline acquired in the university classroom.

Collectivism on the Campus sets forth a factual record of the doctrine taught in our colleges and universities in recent years and of the men who taught it. It gives rise to some intriguing questions. Were the thousands of college students at City College of New York in the "41-42" period helped or hindered by the twenty-six faculty members who were eventually dismissed from that school because of communist affiliation? Are those former students suitably prepared and equipped to provide leadership in the problems facing our nation?

Certainly the same basic situation prevails today. Questionable molders of classroom opinion still hold forth in our universities. But the warnings of men like Root fall on ears deafened by the shallow harshness of cries for academic freedom and civil liberty.

No independent thinker, however, can evaluate properly the issues of our day without the help of such books as *Collectivism on the Campus*. This book is one of the many stemming from that small school of writers who are attempting to pierce an enveloping "historical blackout" of the record of communist infiltration in our national structure. Author Root sets forth a factual history of communist infiltration on the American campus that does not make comfortable reading. Yet it is a record comprised of authoritative, revealing and, in some instances, shocking facts.

J.D.K.

Profiles in Courage. By Senator John F. Kennedy. New York, Harper & Brothers, 1956. pp. xix, 266. \$3.50.

Convalescing after an operation, Senator Kennedy profitably spent his enforced inactivity studying the virtue of courage as found in some of his senatorial predecessors. *Profiles in Courage* is a result of those leisure moments of reflection.

In the first chapter the youthful Senator from Massachusetts sets the stage for the drama by revealing some of the "pressures" which influence the decisions of our public servants. The remaining pages disclose these various "pressures" at work in the lives of John Quincy Adams, Daniel Webster, Thomas Hart Benton, Sam Houston, Edmund G. Ross, Lucius Lamar, George Norris and Robert A. Taft, and the willingness of these men to disregard "dreadful consequences to their public and private lives to do that one thing which seemed right in itself." Some were correct in their beliefs; time has

proved others to be wrong. Some were unflinching in their devotion to absolute principles; others winked at them until a pricked conscience propelled them into the center of the political arena. However, despite their many differences, they all possessed in a decisive moment that greatness of soul called courage which has sketched their profiles on the portrait that is our American Heritage.

The Senator writes in an affable style; the reader will soon discover himself snatching 'stolen moments' to finish a page, a chapter, the book.

F.M.S.

Graceful Living. By John Fearon, O.P. Westminster, Md., The Newman Press, 1955. pp. vii, 160. \$2.50.

God in His infinite Wisdom has chosen to give us life, to teach, love, forgive and strengthen us through the seven sacraments instituted by His Son. Unfortunately many Catholics fail to live a full Christian life because they have only a superficial knowledge of these seven fonts of grace. "Baptized as a baby, married in a daze, and anointed in a coma," expresses all too well the role which the sacraments play in many lives. Father John Fearon, O.P., a noted theologian and experienced author, has taken to his pen to help remedy the situation. His audience, the "man in the street," should rejoice, for the result of his labors is one of the finest books written on the subject.

Graceful Living is a very successful attempt to make the rich teachings of St. Thomas Aquinas on the sacraments understandable and vital for the average Catholic. Treating each separately, Father Fearon, in his simple and attractive style, shows us the background of the sacraments, their meaning, institution, and purpose. Displaying a profound grasp of man's needs he shows what these seven sources of grace can and should mean to us. Blessed with a sense of humor, the author enlivens his work by a refreshing use of descriptive examples and comparisons, and delightful anecdotes. Every Catholic desirous of deepening his appreciation of the sacraments will find that *Graceful Living* is more than a title: it is a way of life.

I.O.B.

Christian Spirituality. From Jansenism to Modern Times. By Pierre Pourrat, S.S. Translated from the French by Donald Attwater. Westminster, Maryland, The Newman Press, 1955. pp. 549. \$6.00.

In this, the fourth volume of a pioneer study, Father Pourrat

completes his history of Christian spirituality, treating the period from the 17th to the 20th century. There is almost no mention of the Papacy or of the spiritual state of Catholics in general, and extremely brief notes on the condition and development of religious or monastic life. The historical study of spirituality, as here conceived, is primarily an exposition and criticism of writings on prayer and the ascetical and mystical life by Catholics, some of whom, as the Jansenists and Quietists, became heretics. The greater portion of the book is given to various theories on prayer, contemplation and perfection in general, both by well and little-known writers. But the author does devote almost all this space to a consideration of the writings and doctrines themselves, and does not waste time on biographical details. These, together with valuable information on the best editions of the writers' works, are placed in footnotes at the end of the chapters.

Father Pourrat writes clearly and interestingly, drawing upon his wide knowledge of the writings involved, in making his balanced, considered judgments. His appraisals and criticisms seem fair, and his forthrightness allows one to see precisely where there is a possibility of disagreement with his own opinion.

A criticism that might be brought against the work is the lack of proportion. For example, a detailed study of 17th century French writers on the spiritual life receives 61 pages, while a summary treatment of the dispute between Thomism and Molinism on grace and predestination is given only seven pages. Again, Père Lacordaire occupies eight pages, while St. Pius X and Eucharistic Congresses together get only one paragraph. But the sections on St. Margaret Mary and the Sacred Heart devotion (20 pages), and on St. Alphonsus (22 Pages) are very complete and well written. The translation is clear and uniform, but there are a great number of typographical errors.

C.M.H.

Meditations Before Mass. By Romano Guardini. Westminster, Md., The Newman Press, 1955. pp. xiv, 203. \$3.00.

Msgr. Guardini has added another to his list of profound, meditative and thought-provoking books. This time it is a work on the Mass. Delving deeply into the mysteries of the Mass, the author reveals its splendor which is latent under the veil of faith. The first part of the book lays special emphasis on the role that congregational participation plays in the drama of the Mass. Mere passive presence does not suffice. Msgr. Guardini is insistent in calling upon the con-

gregation to "do" the Mass as the priest "does" it, following Christ's command to "do this in commemoration of Me."

Meditations Before Mass is an informative, instructive book. In revealing what is mysteriously transacted at the central act of Christian worship, the author touches the source of the resplendent richness of the Mass itself. The Mass is more than a remembrance. It is a doing again of what Christ did at the Last Supper. A similarity between the Last Supper and the Mass does not exist; rather there is an identity. What took place at the Last Supper and what takes place at Mass is one and the same act repeated again and again until the end of time.

Lacking every tinge of sentimentality this book not only sets forth the dispositions demanded for effective assistance at Mass, but also provides adequate assistance in producing them. A.McK.

Saint Maximus the Confessor. Ancient Christian Writers Series. Translated and annotated by Polycarp Sherwood, O.S.B., S.T.D. Westminster, Md., The Newman Press, 1955. pp. vii, 284. \$3.25.

The writings of the Fathers of the Church are rich treasures of Christian wisdom and spirituality. Volume twenty-one of the Ancient Christian Writers series opens the mind and heart of St. Maximus, Seventh Century mystic, theologian, and champion of orthodoxy against the Monothelite heresy and of independence against Byzantine caesaro-papism.

The present volume is divided into two sections, the first of which contains an examination of the life of St. Maximus in its historical setting and an analysis of his teachings, especially those on God and the nature of man. The second part is a translation of two of the Saint's classic works: *The Ascetic Life* and *The Four Centuries on Charity*. Father Sherwood's excellent translation and extensive notes on the text strikingly reveal the literary talent and theological acumen of this Seventh Century Father.

It is certain that *Saint Maximus the Confessor* will be greeted with enthusiasm, as have the previous books in the series, by all who correctly view the Fathers of the Church as a root-source of Christian spirituality.

The Problem of Free Choice. By St. Augustine. Ancient Christian Writers Series. Translated and annotated by Dom Mark Pontifex. Westminster, Maryland, The Newman Press, 1955. pp. 285. \$3.25.

The Problem of Free Choice is the latest work of St. Augustine

to be translated into English in the Ancient Christian Writers Series. Written by St. Augustine around 390 to combat the Manichean objections to Christianity, *De Libero Arbitrio* is one of the lesser known classics of Christian antiquity.

The reader of this masterpiece must keep in mind that St. Augustine's purpose in writing it was to reconcile the problem of evil with the existence of God. To defend the Catholic doctrine that God is the cause of everything but that evil is not caused by God, St. Augustine traced evil to sin, and sin to free will. Since the doctrine is presented as a dialogue between St. Augustine and a disciple, Evodius, logical precision and development are not always evident. However, St. Augustine's keen insight and literary genius are impressive even when phrased in modern English terminology.

This twenty-second volume of the monumental Ancient Christian Writers series was translated by Dom Mark Pontifex, Monk of Downside Abbey, England. Dom Mark has maintained and enhanced the characteristic qualities of this series by providing concise historical and doctrinal background, a smooth translation, and abundant explanatory notes and references.

K.M.S.

Garlic for Pegasus. By Wilfred P. Schoenberg, S.J. Westminster, Md., The Newman Press, 1955. pp. viii, 213. \$3.50.

The old saying that truth is stranger than fiction is once again exemplified in *Garlic for Pegasus*. This book is an actual account of Benito de Goes, who in 1584 left the Portuguese army to become a Jesuit lay brother in India. Four years after profession he was assigned by his superiors to the dangerous task of establishing contact with Father Matteo Ricci, the great Jesuit missionary who was at that time in Peking, China, converting souls to Christ. To accomplish this mission Brother Benito, alias Abdullah Isai, was subject to the rigors of a three years journey across "The Roof of the World."

Father Schoenberg vividly portrays the perils of soul and body that this holy servant of God was forced to undergo during this ordeal. He was deprived of Mass and the sacraments; his physical endurance was tried by desert sands and mountain snow; blood-thirsty robbers awaited an opportunity to pounce on him; and to all this was added a measure of Oriental intrigue which seldom allowed him time to rest.

An excellent map adds appreciably to the reader's enjoyment of this modern religious biography.

D.A.McC.

Revelation and Redemption. By Dr. William Grossouw. Translated from the Dutch and edited by Rev. Martin W. Schoenberg, O.S.C. Westminster, Md., The Newman Press, 1955. pp. 127. \$2.25.

Students and scholars will welcome Dr. Grossouw's latest work, and excellent introduction to the Theology of St. John. After a brief statement of the purpose and principal ideas of the fourth Gospel, the author highlights the important doctrines proposed and expounded therein. Such famous Joannine expressions as Life, Light, Love, and Logos are adequately explained. By providing such a clear exposition, this book does much to bring into focus, especially for the beginner, the theological ideas expressed by St. John.

If the book is read in conjunction with the corresponding texts of the Gospel, a better appreciation is gained both of the content of the Gospel itself and also of Dr. Grossouw's method of procedure. The author is to be commended for undertaking the task; his simple but clear treatment is an important contribution to the study of the Theology of St. John.

M.P.G.

Striving for Perfection. By L. Colin, C.SS.R. Translated from the French by Kathryn Day Wyatt. Westminster, Md., The Newman Press, 1955. pp. xiv, 272. \$3.50.

This book was written for a particular group of people: those living the Religious life. Using the doctrine of such great spiritual writers as Saint Thomas Aquinas, Saint John of the Cross, Saint Teresa, Saint Francis de Sales and others, Father Colin examines the fundamental principles of the Religious life.

In the first of four parts, the author reduces striving for perfection to the basic elements of desire, will, act and progress that make up the obligatory program of every Religious life. This is followed by an almost too brief summary of the three degrees of perfection in the spiritual life. Here the reader is taken by surprise at the seeming oversimplification of the Three Ages. Father Colin summarizes the first stage as avoidance of mortal sin, the second as avoidance of venial sin and the third as avoidance of imperfections.

The explanation of true fervor and its characteristics of promptitude, joy, vigor and universality is balanced by an important chapter dealing with the pitfalls of Religious life. The book concludes with a treatment of Charity, "the soul of the virtues."

The good translation of the original smooth style of the author makes easy spiritual reading of matter pertinent to all Religious.

L.S.

Fundamentals of Catholic Dogma. By Ludwig Ott. Translated from the German by Patrick Lynch, Ph.D. Edited in English by James Canon Bastible. St. Louis, Mo., B. Herder Book Company, 1955. pp. xvi, 519. \$7.50.

Dogmatic Theology, Vol. I. The True Religion. By Msgr. G. Van Noort. Translated and revised by John J. Castelot, S.S. and William R. Murphy, S.S. Westminster, Md., The Newman Press, 1955. pp. vii, 324. \$6.00.

Contemporary America is witnessing a remarkable growth of interest in the scientific study of theology. This sacred doctrine, the highest of the sciences once considered the exclusive domain of clerics, is being pursued by religious sisters and brothers, even by the laity. Recent publications in English illustrate this development. Although the two translations under review are both concerned with dogmatic theology, their scope and content differ greatly.

Dr. Ott has attempted a truly formidable task: to give in one volume a summary of the whole of Catholic dogma. The 519 tightly-packed pages of rather small print contain a wealth of material. The author follows—but with certain unexplained departures—the general plan of the dogmatic part of St. Thomas' *Summa*. Written as a textbook for seminarians, it would seem difficult to use this work as the basis for a course in scientific theology, since, for the sake of brevity, "the speculative establishment of the doctrine had to give place to the positive." (Foreword). Apparently brevity also dictated the mere listing of leading opinions on many important theological questions, with little or no attempt at synthesis or selection. Many will be surprised at the evaluation of the Thomistic position on negative reprobation (p. 243); at the unfounded, and we had hoped, outmoded assertion that Bañez was the founder of scientific Thomism. Despite these defects, this book can serve as a useful summary of the principal points of positive theology.

The True Religion is the first of a ten volume series in dogmatic theology. The value of this book is implied by its popularity, for there were five editions of the original Latin text. The translators present a very readable English version, enhanced by numerous revisions which bring the book up to date. It is one of the few scientific works of Apologetics available in English, and its appearance will be welcomed by priests and seminarians.

However, there seem to be grounds for criticism on two points: the introductory section on the science of theology fails to give a clear notion of the nature of this science, and in particular of how

Apologetics is a part of theology. The only adequate solution seems to be in the consideration of theology as wisdom, explained by Garrigou-Lagrange in his *De Revelatione* and by Muniz, with even more clarity, in his *The Work of Theology*. Secondly, although the plan of Van Noort's book is not uncommon, it would seem preferable to treat all of Apologetics, including both the Christian religion and the society which teaches it, the Church, at the same time. Thus the total apologetic message would be proposed and its credibility would be shown from all the various motives. Such a procedure would seem scientifically more systematic, and apologetically more convincing.

J.M.H.

St. Anne, Grandmother of Our Savior. By Frances Parkinson Keyes. New York, Julian Messner, Inc., 1955. pp. 189. \$5.00.

Frances Parkinson Keyes has compiled and edited in this attractive book most of the available material on the life of and devotion to St. Anne. Songs, poems and canticles, descriptions of the famous shrines of St. Anne de Beaupre and d'Auray are all presented against a background of the author's personal devotion to the saint.

The chief sources for the life of St. Anne are the so-called "lost" books of the Bible; in particular, the Protoevangelium of St. James the Less. These books are the only sources we have for even the names of Anne and Joachim and contain many legends, sometimes contradictory, about the early life of Mary and her family. The author presents these stories in such a way as to allow the reader to judge for himself, while at the same time realizing the non-canonical character of the sources.

The author is at her best in those sections treating of the psychological responses of family life and her own personal "discovery" of the richness of the devotion to the Grandmother of Our Saviour.

B.D.

God And His Creation. Theology Library, Vol. II. Edited by A. M. Henry, O.P. Translated by Charles Miltner, C.S.C. Chicago, Fides Publishers, 1955. pp. xi, 511. \$6.50.

Within recent years there has been an ever increasing demand for a suitable college theology text. Fides Publishers have undertaken the task of producing a projected six volume translation of a series of essays written by prominent French theologians, most of

them Dominican Fathers. Following the outline of St. Thomas' *Summa Theologiae*, the essays in the present volume, the second of the series to be published, cover the matter of the Prima Pars, i.e. God, the Trinity, the Angels, Creation, Man, and the divine Government.

God and His Creation has many noteworthy and commendable features. Its use of positive theology, that is, Sacred Scripture, Ecclesiastical pronouncements, patristic and theological tradition, will aid the reader to gain a more complete view of theological wisdom. Likewise, the authors have sought, whenever possible, to avail themselves of modern scientific developments. In an effort to achieve interest and clarity they have adopted modern terminology and employed the dialectic method. Unfortunately this studied avoidance of traditional terminology and stress on the dialectic approach have tended to engender obscurity and confusion. As a result, while generally speaking the entire work is patient of correct interpretation, it is nonetheless stamped with a disconcerting lack of precision and distinction and thus often open to misinterpretation. Exception must also be taken with the emphasis on non-Christian sources for collateral reading.

Despite these drawbacks there are redeeming features. The merit of the essays by Dominican Fathers Sertillanges and Phillippe can not be overlooked; the stress placed on positive theology is likewise praiseworthy. In general it is a commendable effort to fill a very great need. Its shortcomings, especially its lack of clarity and precision, seem to limit its appeal, however, to the theologically skilled. If employed as a college text, the professor would on more than one occasion find himself in the paradoxical position of attempting to defend the text rather than to teach from it.

C.M.B.

Saint Therese and Her Mission. By Abbe Andre Combes. Translated from the French by Alastair Guinan. New York, P. J. Kenedy & Sons, 1955. pp. x, 241. \$3.50.

This is the noted Abbé Combes' fourth book on the spirituality of the Little Flower to be published in English. In his latest work the author seeks to verify the assertion of Pope Pius XI that St. Thérèse is the greatest saint of modern times by examining the basic principles of her spirituality. After an introductory chapter substantiating the Holy Father's statement in a general way, the erudite author examines the saint's view of God as self-abasing Love, Who stoops to raise His creature to participation in His own divine life. Her

love of God based upon this notion of Him constitutes the essence of her spirituality; the *little way* is but the consequence of this love and not itself the essential feature. The mission of the Little Flower, as she herself declared, is to make God loved as she loved Him. The rest of the book is devoted to her principles of the active life, spiritual attraction, our relationships with God, the missionary apostolate, and beatitude. Three addresses of the author on St. Thérèse are appended to the book.

Abbé Combes studies St. Thérèse as an historian rather than as a theologian. Opposed to preconceived notions of her doctrine, he insists upon discovering it through a careful study of her writings. This is a commendable attitude, but because it is not combined with theological order of procedure and precision of terminology, the book lacks unity and simplicity; the multiplication of "governing principles" seems to complicate the reader's conception of the Little Flower, even though perhaps correcting it. Zealous to show all that is unique in her teaching, the author seems to do so at the expense of other sources of instruction in the spiritual life: the practicality of theology for such guidance is denied; present-day preaching is held to be generally insufficient; and the study of spiritual writers is not without danger. Yet, he seems almost to defeat his own purpose in minimizing the importance of the *little way* in the spirituality of the Little Flower.

F.M.M.

The Religious Vocation. By Canon Jacques Leclercq. Translated from the French by the Earl of Wicklow. New York, P. J. Kenedy & Sons, 1955. pp. 185. \$3.75.

"... these pages have no apologetic purpose; their object is not to defend the religious life, not to awaken vocations, but to assist reflection on the subject." In these words of the introduction, Canon Leclercq states his aim, and the pages that follow offer apt means for its fulfillment. The degree of reflection engendered in the individual reader will, of course, vary. Yet so penetrating, so disarmingly contemporary and concrete is the author's treatment that any religious who reads this book can scarcely fail to come away enriched by a deepened appreciation of his own vocation, its worth and its obligations. The book fairly teems with ideas, and these beget their own offspring in the mind of the reader.

Writing from the point of view of the recipient of a vocation, of one who replies to the divine call through a free gift of self, Canon Leclercq bases his whole approach upon the fundamental

principle that this gift is a donation to "God alone, without diversion or intermediary." Keeping this ever in mind, he penetrates with logical precision into the externalizations of this gift, i.e. the three vows and their corresponding virtues, and clearly indicates the ultimate obligations and rewards which these entail. Included also are valuable sections entitled "Initiative and Responsibility" and "The Priestly Vocation."

The beauty of this book lies in the fact that it is up-to-date, clearly written, and logically accurate. It merits great praise for being able to cast into the mould of modern life the traditional concept of the religious state; it is deserving of no less praise for the inspiration it will afford for future writers on this subject. G.D.

All Manner of Men. Edited by Riley Hughes. New York, P. J. Kennedy and Sons, 1956. pp. xiv, 335. \$3.50.

All Manner of Men is an anthology of twenty-five short stories which have appeared in Catholic magazines and periodicals since 1950. In editing these selections Riley Hughes has stressed quality as well as variety. Though not primarily intended as an instructive work, this anthology does succeed in enlightening by means of subtlety and implication about Catholic matters.

The selection of stories is remarkably varied. Outstanding are Charles A. Brady's "Jerusalem: The Fifteenth Nisan," Joseph Deveer's "The New York Girls," Maura Doyle's "The Vicarious Experience," and J. G. E. Hopkins, "Gone to Freedom." A great many others fall short of this excellence, yet their message is acute to the extent that their subject draws nearer to reality. "Nightcrawlers" by Raymond C. Kennedy depicting a "real uncoordinated" youngster at summer camp, and "No Second Coming" by Abigail Quigley McCarthy delicately unravelling the adolescents' acceptance of abandonment, are intriguing themes for a Catholic magazine. These and others similar to them are directed to the natural situation or the ordinary person; as such they will appeal to a greater audience.

Differing widely in subject, style, and scene, the stories are not always obviously Catholic. Although many give no hint of a Catholic atmosphere, they would be limp and meaningless if read without a Catholic insight.

Mr. Hughes has succeeded in presenting the various and the new. *All Manner of Men* is recommended reading for the Catholic family.

C.C.

The Problem of Jesus. By Jean Guitton. Translated from the French by A. Gordon Smith. New York, P. J. Kenedy & Sons, 1955. pp. xiv, 239. \$3.75.

Jean Guitton, author of the justly acclaimed *Virgin Mary*, has attacked the "problem" of Jesus with a view to answering the objections of the modern critical school. Utilizing the form of a free thinker's diary he has not only employed rationalist principles but has actually used their method throughout this work. Exclusive use of the scientific method may invite criticism from some Catholics, for the divinity of Christ, which is the real root of the "problem," can never be fully appreciated without faith. For this reason, M. Guitton's approach to the mysteries of the Gospels and, in particular, to the Resurrection, is often more interesting than his conclusions.

"Born Catholics" may become restless with the drawn-out yet logical sequences of thought simply because their own attitude is one of faithful acceptance rather than critical examination. But the author has actually entered into the mind of the well-meaning non-believer to such an extent that the book will be invaluable to those who work with prospective converts of a more scholarly intellectual stature. His dismissal of the influential teachings of Renan, Voltaire and many others is careful and thorough. Puzzled rationalists should find the solution for many of the basic problems they meet when reading the evangelists. Although Christ's miracles are a very strong motive of credibility, the author's examination of Christ's life and claims centers more on Our Lord's words, for it is rather His words which provoke and stimulate the interest of the modern critic to an investigation of the deep significance of the miracles.

This book should find wide acceptance in Catholic intellectual circles which seek a greater understanding for the problems of an agnostic who is brought up short by the greatest Paradox the world has ever faced.

T.C.K.

Providence and Suffering in the Old and New Testaments. By E. F. Sutcliffe, S.J. New York, Thomas Nelson and Sons. pp. viii, 175. \$3.75.

The English Jesuit, Father E. F. Sutcliffe, is well known for his previous biblical and grammatical studies, and in particular as Old Testament editor for the excellent *Catholic Commentary on Sacred Scripture*.

His latest book, which first appeared several years ago in England, treats a vexing problem of human life: suffering, especially

that of the just. Fr. Sutcliffe does not present a facile or superficial solution, but rather writes a scholarly study on the Scriptures that requires careful reading to grasp its full content. He sets the scene by outlining views held by the ancients, particularly the Babylonians. Then he considers the Old Testament doctrine examining such problems as the first sin, corporate solidarity, individual retribution and vicarious suffering. The Book of Job, which explicitly considers this problem, receives a separate chapter, as does the doctrine of the Psalms. The outlook of the New Testament, completing and illuminating the previous revelation, is treated in one chapter which summarizes the Christian teaching from the Sermon on the Mount to the vision of St. John in the Apocalypse. Of special value is the final, brief (8 pages) chapter: Recapitulation. It concisely restates the main elements of the book.

Because of its subject matter and scholarly presentation, the book is not designed for a large, popular audience; but it will be appreciated by priests and by more serious students among the laity.

J.M.H.

Words of Faith. By Francois Mauriac. Translated from the French by Rev. H. Flannery. New York, Philosophical Library, 1955. pp. 118. \$2.75.

This small book contains six public addresses delivered in various countries throughout Europe by Francois Mauriac from 1929 to 1953. The talks touch a wide variety of topics connected with the Catholic Faith, such as the living God, the message of the saints, Christian hope and love, keeping the faith; they also provide an excellent though brief treatment of the problem of anguish and contemporary perils to Christian civilization, including the Russian menace.

Written by a French intellectual for varied European audiences, these thoughts on the "pearl of great price" are now offered to many groping intellectuals of the English speaking world. Occasional phrases demonstrate that Mr. Mauriac is not a professional theologian offering a complete discussion of the theological virtue of Divine Faith. Admittedly he speaks as a private layman, but with keen insight and from a wealth of interesting experiences.

The reader owes Fr. Flannery special thanks. His translation affords easy and pleasant reading of the author's free and sometimes rambling conversational style. *Words of Faith* should help the controversial Mr. Mauriac to be better understood in America by displaying another aspect of his complex character. J.D.C.

Christianity and Freedom. A Symposium. New York, Philosophical Library, 1956. pp. xi, 163. \$2.75.

The problem of freedom, examined in this symposium by prominent French thinkers, is currently the focal point of serious attention. There are many who think, as does one of the contributors, that "we are traversing now one of those ages in which freedom is in full retreat." Despite the loud and agonizing cries raised about the preservation and expansion of freedom of every kind—intellectual, moral, economic, political—a basic fact is generally overlooked: "only . . . a Christian social structure can bring us the maximum of freedom."

In developing this thesis, the symposium delves into both the Christian origin of freedom and the philosophical notions on which it rests. The method of procedure is a comparative study of freedom in the religio-cultural streams of the principal Christian and non-Christian civilizations.

Between an introductory essay by Gustave Thibon which delineates the problem and a practical concluding one by Paris' Cardinal Feltin, there are five different aspects treated by experts in each particular field. The first of these, on Hinduism, is by Father D'Sousa, S.J. Freedom is next examined in the Mohammedan state, as part of the Hellenic inheritance, and in the Orthodox world with special emphasis on Russia. Two speculative chapters on the conditions requisite for freedom in a Christian society follow, the forceful and vivid one by Daniel-Rops being perhaps the most outstanding of the eleven contributions.

This is not the first book dealing with this contemporary problem, but its viewpoint is unique. Barbara Ward's *Faith and Freedom* (reviewed in *Dominicana*, June, 1955, p. 212) examined the issue on an historical basis; the analysis of religious atmospheres presented in this symposium is a new and valuable contribution. G.A.V.

The Men in Black. By Rev. Erminio Crippa, S.C.J. Translated from the Italian by Hilda Calabro, M.A. Derby, N.Y., Daughters of St. Paul Press, 1955. pp. 92. (paper).

The Men in Black is a description of the priesthood, portraying the "ideal priest." The priest is presented as a man "without whom it is impossible to be born or die, for he welcomes us at birth and bids farewell to us only when we are ready for our heavenly journey." It is the intention of the author to impress on the minds of both priest and layman the true character of the priest as the ideal man with divine powers.

The book offers to the priest reader a blueprint of priestly perfection. It graphically reminds him that he is God's ambassador to humanity, that he is the servant and guide of his people. For the layman this book indicates the important role the priest plays as the dispenser of graces for their every activity. It shows that the priest is more necessary than the doctor, because he gives new life at Baptism and prepares the way to heaven at death. It explains why "the priest continues to celebrate Mass for his people and to distribute the Bread of Life to everyone."

One of the special aims of the publishers, the Daughters of St. Paul, is to make use of the modern means of communication in spreading the truths of the Faith. They have here supplemented the text of Father Crippa with illustrations taken from the movie "On the Waterfront," an effective device. The author's clear style and excellent choice of words have been very capably preserved by the skillful translation. It goes without saying that *The Men in Black* can be recommended to all as an informative and enjoyable description of the Catholic Priest.

M.M.C.

Supernatural Life. By Rev. Paul M. Baier. Paterson, N.J., St. Anthony Guild Press, 1955. pp. v, 73. \$0.25.

In this booklet Fr. Baier proposes a central idea around which the truths of religion can be grouped. This central idea is *Supernatural Life*. His message is a profound and yet simple truth—Supernatural Life is a reality, a reality that must be understood and applied to our lives. As the author states in summary, "We have tried to give a clear idea to the reader about the true meaning and deep significance of a precious reality in the soul: the supernatural life. It is a reality, a precious reality, an all-important reality."

After briefly introducing the reader to the Theological and Moral Virtues, Sanctifying Grace, and Divine Friendship, Fr. Baier illustrates these separate elements of the supernatural life with the aid of concrete examples taken from the lives of the Saints. Having done this, he proceeds to indicate how they have been unified in the lives of the Blessed Mother and St. Joseph. Finally, by way of some practical suggestions, he shows how we can foster the reality of supernatural life in our daily lives.

By reason of his simple and direct approach to so difficult a subject, Fr. Baier has made this profound truth accessible even to those of high school age. This booklet, can be advantageously employed in bringing high school students to an awareness of the fact

that God has implanted in their souls supernatural realities giving them the power to live their lives according to the way He intended them to be lived.

J.G.P.

The Holy Bible. Vol. III: The Sapiential Books—Job to Sirach. Paterson, N.J., St. Anthony Guild Press, 1955. pp. viii, 712. \$5.00.

The Sapiential Books of the Old Testament is the third of a projected four volume translation from the original biblical languages. The Scripture scholars of the Catholic Biblical Association of America have clothed the inspired word of God in language which will be easily grasped by all. Fidelity to meaning and beauty of style join with an unhampered typography to produce an exquisite and easily-read Bible. American Catholics need no longer struggle with an archaic English text that has needed mental retranslation into modern idiom.

Within the individual books use has been made of the latest theories and discoveries. For instance, the Canticle of Canticles is set up like a play; the influence of Egyptian Scribe Amen-em-Ope, to whom famous maxims are attributed, on Proverbs 22, 19ff. is recognized; Ecclesiasticus is entitled by its Hebrew name Sirach. Throughout, the work is characterized by a scholarly, realistic approach to the many difficulties afforded by languages about which we are still learning.

The Biblical Association and its members are to be warmly congratulated for their excellent work. Let us hope that this will soon be the accepted, standard translation for the United States.

J.A.M.

A Shepherd Without Sheep. By E. Boyd Barrett. Milwaukee, Wis., The Bruce Publishing Co., 1956. pp. 143. \$2.75.

When *Shepherds In The Mist* quietly appeared on the bookshelves of the country in 1949 Catholics were overjoyed to learn that a noted former Jesuit educator had submitted to Peter and returned to the Church. But what of the thoughts and emotions of a priest having all the powers of an inerasable priesthood and yet being unable to use them, prevented by obedience from saying Mass, hearing confessions or granting absolution except in emergency? What can sustain him after the first flush of joy is inevitably succeeded by the routine of life on the sidelines? Seven years later, the same author returns to his subject with the fruits of his own personal experiences. His answer, to the faithful, to the shepherds

still in the mist, and to his fellow sheep-less pastors, is Faith. A new-found, deeper faith that finds Christ everywhere, in all things; a faith in the comforting love of Christ's perennial Peter; a faith in Christ's power to heal all wounds, to protect against all attack, to sustain any burden.

Coupled with the portrayal of his faith the author makes a strong plea to Catholics for sympathy and understanding to all their unhappily straying shepherds. This is a sad but tender book.

A.M.W.

Indulgences. By Winfrid Herbst, S.D.S. Milwaukee, Wis., Bruce Publishing Company, 1955. pp. viii, 104. \$1.50 (paper).

The sanity of Father Herbst's approach commends itself to two classes of people: those whose spiritual life is principally concerned with the gaining of a multitude of indulgences and those whom the complexity of the doctrine leads to a practical indifference toward indulgences.

Father Herbst warns the first that other works of satisfaction are more meritorious with regard to essential reward, which is infinitely better than the reward for indulgence, namely the remission of temporal punishment. These other works keep concupiscence in check and provide a remedy for the wounds of sin; indulgences of themselves however, have no medicinal qualities. The point is well taken; in demonstrating it both St. Thomas and Suarez are cited as authorities for the same quotation (pp. 23, 77). No reference to Suarez is given; and the one to the Summa is incomplete.

The author shows the second group a practical method of gaining several plenary indulgences daily with comparative ease. These are indulgences attached to common prayers and devotions which do not demand one's carrying around a record book for checking off the conditions as he fulfills them.

Canon 911 of the Code of Canon Law says that all the Faithful should greatly esteem indulgences. Father Herbst's little work will contribute toward a concrete realization of this canon. One reading of *Indulgences* will clear up many of the confused notions people have about these great sources of consolation to sinful man.

J.A.M.

The Bent World. By J. V. Langmead Casserley. New York, Oxford University Press, 1955. pp. ix, 286. \$4.00.

The modern course of Western civilization is more accurately

described as *bent* rather than *broken*, according to Dr. Casserley. It has declined at a sharp angle, "slants away from its proper purposes." This book is an attempt to focus present-day attention on the state of the West confronted with a struggle against Communism. It lays bare the weaknesses and serious deficiencies which greatly endanger our victory in this conflict.

After examining the basis of Communism's appeal to so many people in the contemporary world, the author's attention in the major part of the book is fixed on the present state of Western culture and its answer to the Marxist challenge. He diagnoses such ills as the Deification of Democracy, the Obsession with Technics, the Divorcing Society, which are like so many cancers eating insidiously away at the vital organs of our civilization. And Dr. Casserley is not content with merely pointing out the maladies. He prescribes definite remedies which, like most medicines, are bitter to those who must take them.

The general theme of this book is that the major evils afflicting our society stem from a "secular mood" which has crept into Western culture during the past two and a half centuries. This secularism, out of harmony with the fundamental basis of our culture, is the dangerous factor which gives Western ideology a frightening proximity to Communism, and is the cause for so much alarm among those who realize the true nature of the conflict.

Dr. Casserley is an Anglican priest, a professor of dogmatic theology at a seminary in New York. His book is meant to provide "a Christian examination of East-West tensions." Although not an expressly Catholic examination, it can nevertheless be read with profit by Catholics, for its clear exposition of the contemporary scene provide a valuable insight to many current problems. G.A.V.

Necrologio di S. Maria Novella. Text with notes and documents. By Stefano Orlandi, O.P. Florence, Italy, Leo S. Olschki Editore, 1955. Two volumes. pp. xlvi, 642 and 716.

Obituary Notices of the English Dominicans: 1555-1952. By Walter Gumbley, O.P. London, Blackfriars, 1955. pp. 216.

Founded in the earliest days of the Order the Convent of S. Maria Novella in Florence, Italy, has been a center of Dominican life and activity from its very beginning. Among the hundreds who lived within its walls in medieval times we find such names as St. Antoninus; Blessed John Dominici, Cardinal and Papal Legate; Fr. Remigio de'Girolami, the teacher of Dante. The walls of its church

were decorated by Fra Angelico. Its bishops and cardinals, theologians and missionaries, poets and artists helped to give Florence an eminence as a religious and cultural center.

Fr. Stefano Orlandi, an expert on this medieval period, brings some of this history to us by his excellent edition of the Convent's Necrology for its first three centuries. The critical text, in Latin, takes slightly more than 200 pages. The remainder of the work, mainly in Italian, gives detailed biographical and bibliographical data about the nearly 800 Dominicans listed in the necrology. These volumes are truly a work of scholarship with copious notes, documentary appendices, bibliography and seven indices. It is a very specialized work, but it should prove of great value to serious students of medieval Italian history, especially of the Dominican Order.

Another book of interest to students of Dominican history is *Obituary Notices of the English Dominicans*. It gives an authentic commentary on the trials and successes of this province of Dominicans from its restoration in 1555 until the modern day. Persecution, exile, and extreme poverty were some of the difficulties that beset this province which declined at one time (1849) to only seven members. In the past century, however, the province has had a remarkable growth and can boast of such distinguished men as Bede Jarrett, Hugh Pope and Vincent McNabb. This is a useful book for libraries and serious students of things Dominican. Worthy of special mention is a 22 page summary of the history of the English province during this period.

J.M.H.

Les Fondements Thomistes du Personnalisme de Maritain. By Jacques Croteau, O.M.I. Ottawa, Canada, Editions de L'Université d'Ottawa, 1955. pp. 267. \$4.50.

Within recent years many sociological and political writings have attempted to avoid on one hand the errors of socialism which destroy the dignity of the human person, and on the other the pitfalls of individualism which are detrimental to the true notion of human freedom. These efforts have given rise to a distinction between man as an individual, a part of society, and man as a person, an autonomous totality. M. Jacques Maritain has embraced this distinction and employed it as the basis of his social philosophy. Fr. Croteau's aim is to determine whether this distinction depends upon St. Thomas, and, if it be not Thomistic, whether the doctrine evolved from it must be completely rejected.

The volume has four principal sections. The first examines

briefly the various opinions both for and against the distinction. The second and third parts investigate the doctrine of "individual" and "person" in Maritain and then in St. Thomas. The final portion indicates the nature of what can be termed "Thomistic Personalism." Briefly, the author concludes that Maritain's distinction of person from individual is not based upon St. Thomas, but that his reasoning consequent to the distinction need not be entirely rejected, since most of it is thoroughly Thomistic.

The entire work is characterized by a scholarly, scientific approach which reflects throughout an intimate knowledge of, and loyalty to, the doctrines and works of the Angelic Doctor. Because of its sociological and political import it is of particularly current interest. Yet, its learned metaphysical method and style will necessarily limit its audience to those well schooled in Thomistic philosophy.

C.M.B.

POCKET-SIZED BOOKS

A priest walked over to the pocket book section in a drug store, scanned the colorful covers attractively displayed there, and selected one of the books he wished to buy. The price of this particular volume was 95 cents, a bit higher than most of the others, but he was still getting a bargain. For this was the second part of St. Thomas' famous *Summa Contra Gentiles* in English translation. And the rack on which it was displayed contained a section of paper-bound pocket-sized books designed especially to appeal to Catholics.

The publication of specifically Catholic pocket books offers great advantages to the reading public. Not only does it make many fine works available to a much wider audience at a modest price, but it also helps to counteract the influence of so many magazines and books catering to the lowest appetites in man. This new line of Catholic books, as well as historical and literary works not specifically Catholic, aim at man's noblest faculties, the heights to which the written word is naturally ordered. Reading is an intellectual operation. The physical images of the words are converted into ideas which are intellectually absorbed by the mind. And this mental operation, stimulating all that is best in man's nature, is the primary purpose of books.

In them the intellectual treasures of the past and present are preserved and made easily available. By them the *whole* man is developed—his intellectual, spiritual faculties are nourished. From them he draws inspiration and example for strengthening his moral

life. To them he owes, at least indirectly, most of his education, the knowledge by which he becomes a useful member of the community.

Books, then, should occupy an exalted place. And the particular books which bring to the Catholic a deeper knowledge and appreciation both of his Faith and the world in which it is to be lived should be valued highly. When these are placed within easy reach by their appearance in inexpensive, paper-covered volumes, and by their ready availability in what is perhaps the most common market-place of America today, it is news worthy of grateful recognition by all concerned.

On the Truth of the Catholic Faith. Book Two: Creation. By St. Thomas Aquinas.

The second in the series of a projected five volume translation of Saint Thomas' monumental apologetic work, the *Summa Contra Gentiles*, is now available. Book One of the series (reviewed in *Dominicana*, March, 1956, p. 59) deals with the existence and the nature of God; the subject of Book Two is Creation. The new translation of this part, together with an Introduction and Notes, is the able work of James F. Anderson, Professor of Philosophy at Marquette University.

The reader, especially one proceeding without further guidance, will derive much profit from a careful reading of Professor Anderson's valuable introduction. Here are sketched in broad outlines the historic context of the work, the nature of the Apologetic approach used, and finally, what is most helpful, the three main problems contemporary to St. Thomas which serve as a framework for his whole treatise on Creation. This last item is actually an elaboration of the fifth chapter of the text, wherein Saint Thomas gives his order of procedure, and will enable the reader to see the unity of the entire treatise.

Image Books have set as their criteria: quality of writing, inspiration to the spirit, and lasting value to the general audience. It is to be hoped that all future selections fulfill this goal as adequately as does the series *On the Truth of the Catholic Faith*. (Translated from the Latin and annotated by James F. Anderson. New York, Image Books, 1956. pp. 351. \$0.95. Garden City, N.Y., Hanover House, 1956. pp. 351. \$2.50. Hard cover.) B.M.M.

A History of the United States. By R. B. Nye and J. E. Morpurgo.

An interpretative study of United States history by an American and an Englishman will inevitably present insights into the cultural,

political and economic developments of this country which are overlooked in textbooks and popular histories. Such an interpretation is presented in this two volume work of Russel B. Nye, Wisconsin-born historian, and J. E. Morpurgo, English authority on things American. Beginning with the race for the colonization of the New World by the Old, it covers every major phase of American history up to the present day. Special mention should be given to the excellent analysis of New England Puritanism, the thorough exposition of the Loyalist cause during the War of Independence, the character studies of such men as Washington, Hamilton, Jefferson and Roosevelt, and the penetrating examination of the "New Deal" and contemporary American society.

Despite some misleading generalizations and an occasional prejudiced opinion, the book's overall historical scholarship and pleasing literary style make it valuable to all students and readers interested in deepening their knowledge of our American Heritage. (Baltimore, Md., Penguin Books, 1955. pp. 323 and 734. Each volume, \$0.85.)

A.N.

Pageant of the Popes. By John Farrow.

Terse, clear, comprehensive and accurate—this history of the Popes by Hollywood producer John Farrow should stimulate its readers to learn more about the Church and her passage through the ages. Not only has Mr. Farrow included the important achievements, difficulties and failures, as the case may be, of each Pope, but he has also, when there is need, presented the corresponding political scene. His subtitle, "A Frank History of the Papacy" should not mislead the reader to expect sensationalism of the yellow journalism school. The treatment of some Popes is frank, but always discrete and balanced by the distinction between the man and the office. A handy chronological list of the Popes and a name index facilitating the location of a particular pontiff have been included. (St. Paul, Minn., Catechetical Guild Educational Society, 1955. pp. 464. \$0.50).

B.D.

Aquinas. By F. C. Copleston, S.J.

The student unacquainted with medieval philosophy is introduced to the entire body of St. Thomas' philosophical thought in this book. The author, prominent as an historian of philosophy, here places his main emphasis upon a close textual study of St. Thomas, while not avoiding the problems of subsequent thinkers. The book proceeds in the natural pedagogical manner of St. Thomas' philo-

sophic commentaries, exposing the doctrine with an awareness of modern difficulties, especially those arising from the positive sciences and recent developments in logic. Although well-written, the book requires much attention and application, for it is primarily an explanation, not a popularization, of difficult philosophical doctrines. (Baltimore, Md., Penguin Books, 1955. pp. 263. \$0.85).

C.M.H.

Communism and Christianity. By Martin D'Arcy, S.J.

The opposition between Christianity and Communism is an obvious fact in our era. The conflict is frequently ascribed to accidental historical and political circumstances, notwithstanding Papal pronouncements to the contrary. Father D'Arcy attempts to clarify the issue. In a truly scientific analysis he deduces the fundamental incompatibility of the two philosophies of life. This he does by scrupulously marshalling texts from Marx, Engels, Lenin and Stalin on the nature of Communism, its aims and methods, and comparing them with the corresponding Christian doctrines. The Christian view is taken from both Catholic theologians and non-Catholic writers such as Niebuhr and Tillich. Father D'Arcy does not engage in polemics or attempt superficial refutations. He has aimed at providing a brief introduction to a significant intellectual problem, and he is to be credited with a direct hit. (Baltimore, Md., Penguin Books, 1956. pp. 192. \$0.65).

J.M.C.

St. Thomas Aquinas. By G. K. Chesterton.

Of all the modern books written about Saint Thomas and his thought, this "introduction" by Chesterton must be ranked as one of the classics. Since its first American appearance in the early 1930's, highly respected critics have acclaimed it a masterpiece. Saint Thomas Aquinas, medieval philosopher, theologian and saint comes to life in these pages as a person with whom we would feel right at home in the twentieth century. The book presents not only the man but also his doctrine, and in terms which enkindle the desire to know more about both.

"Anyone," says Chesterton, "trying to popularize a medieval philosopher must use language that is very modern and very unphilosophical." The modern and unphilosophical language here is that of an artist. The "popular sketch of a great historical character" emerges as a priceless portrait whose value increases with the passage of time. (With an Appreciation by Anton C. Pegis. New York, Image Books, 1956. pp. 198. \$0.75).

G.A.V.

BRIEF REVIEWS

In view of Pope Pius XII's recent encyclical on Church Music, the booklet *Gregorian Chant, a Barometer of Religious Fervor in the Catholic Church* should prove of interest. With an ambitious thesis to prove, Dom Thuis makes good use of authentic sources, ancient and modern, to show that it takes a culture leavened by Christianity to produce what is admittedly the epitome in liturgical music. His major premise consists in the delineation of the qualities of Gregorian chant: that it is holy, true art, and, in a sense, universal. The minor: no historical period which substantially deviates from the Christian ideal of the world's being a receptacle for the fermenting of the Mystical Body of Christ can possibly live up to these standards in its products. The nub of the proof lies in history, of course, and for this the book is all too short. Nevertheless, it does emphasize points which need to be repeated over and over again, so that Christians may take to heart the admonitions and encouragements of recent pontiffs regarding the cultivation of the art of singing with the Church. (By Stephen Thuis, O.S.B. St. Meinrad, Indiana, Grail Publications. pp. viii, 76. \$1.00).

Mr. Howard Brown, the Supervisor of Secondary Instruction, Oklahoma City Public Schools, has packed a powerful set of principles into *This is the Way to Study*, his slender manual on the matter of getting the most out of a study period. With one eye riveted to the demands of the report card, and the other playing over today's irrepressible student, Mr. Brown competently reconciles the two. Written in simple, direct language, the text logically proceeds from the most elementary rudiments of study requirements and climaxes in a discerning discussion of plateau discouragements. Mr. Brown's keen grasp of his subject is borne out by the ease and humor with which he presents it. His sympathetic approach should win over both student and teacher. The illustrations, charts and graphs do much to embellish an already convincing argument. (By Howard E. Brown. Philadelphia, J. B. Lippincott Company, 1956. pp. 109. \$2.25).

Say It With Stories is a veritable "Vade Mecum" for the preacher or teacher. Practically every topic on which a priest is likely to speak is listed alphabetically, each one accompanied by one or two descriptive and apt stories, anecdotes and examples. If used correctly this compendium will help solve the problem of lifeless and uninteresting preaching. The book not only offers valuable material in itself, but also suggests to the reader ways in which he can take

advantage of his own experiences and observations to illustrate his sermons or papers. (By Cyprian Truss, O.F.M. Cap. New York, Joseph F. Wagner, Inc., 1955. pp. 189. \$3.95).

A Dictionary of Scholastic Philosophy is intended to provide undergraduate students of philosophy with the definitions of the terms most commonly used in the various branches of Scholastic philosophy. Diagrams are also included, showing the different uses or divisions of certain terms. Much of the utility of these divisions, however, is lost by a mere listing of the members, without explaining them. Recognizing the disputes among the Schoolmen over certain definitions, the compiler has admittedly minimized the differences, which perhaps accounts for the vague and even unphilosophical definitions of many terms. Still, the dictionary should prove useful if the student remembers that adequate and precise definitions are often the goal, rather than the beginning, of philosophical inquiry, and does not expect more than a general meaning of a term with which to start. (By Bernard Wuellner, S.J. Milwaukee, Wisconsin, The Bruce Publishing Co., 1956. pp. xvi, 138. \$4.25).

The Catholic Booklist, 1956 gives a concise, annotated bibliography to guide the Catholic reader. Twelve experts list the principal works in as many fields, and manage to get a surprising amount of information into a very brief space. The notices that evaluate are considerably more valuable than those that merely describe. An error on page 37 lists a book by Nadra J. B. Joseph as belonging to J. B. J. Nadra. (Edited for the Catholic Library Association by Sister Stella Maris, O.P. St. Catherine, Ky., St. Catherine Junior College, 1956. pp. 72. \$0.75).

Nuns Are Real People lays open the facts and dispels the fancies of the contemplative nun's life, for it is usually on a sad note that lay folk mention a relative or friend entering a cloistered community. "The poor dear," or some such nonsensical exclamation may be the reaction of those who do not know the joy of one on the *inside*. In a series of letters whose charming style is only surpassed by its naturalness and practicality, Sister Mary Laurence establishes the reason for the smile which embellishes a nun's countenance, and unintentionally gives some convincing arguments for pitying those on the *outside*. (By Sister Mary Laurence, O.P. Westminster, Md., The Newman Press, 1955. pp. x, 181. \$3.00).

One of the most controverted and vexing problems facing the college professor of Theology is that of course content and method. Accordingly, this question served as the principal topic for discussion at the first annual convention of the recently founded Society of

Catholic Teachers of Sacred Doctrine. Nearly half of the *Proceedings* of the convention deal with this problem. The volume also contains an interesting discussion of the problem of training teachers on the college level. The history and constitutions of the Society, also contained in this report, explain the aims of this young but important organization. (Edited by Urban Voll, O.P. Published by the Society, Dunbarton College of the Holy Cross, Washington, D.C., 1956. pp. 116. 3.00).

Clerics of the Roman Rite will welcome *Matters Liturgical*, Father William Barry's up-to-date revision of the standard Wuest-Mullaney guide to rubrics. Besides treating of the various functions of ministers at the altar, it also provides a concise review of pastoral theology, since it contains both the ceremonies for the sacraments and many practical questions concerning their administration and validity. The recent provisions of the Sacred Congregation of Rites concerning the Restored Ordinal of Holy Week are summarized in a supplemental insert. This book is also a handy reference guide for Dominicans, since three-quarters of it is devoted to liturgical norms applicable to all the Latin rites. (By Joseph Wuest, C.S.S.R., Thomas W. Mullaney, C.S.S.R., and William T. Barry, C.S.S.R. New York, Frederick Pustet Company, 1956. pp. xxvi, 1171. \$7.00).

English Monasteries and Their Patrons in the Thirteenth Century by Susan Wood is another work in the Oxford Historical Series. Written in highly technical language, the book is intended for the serious student. Nevertheless it forms a valuable contribution toward arriving at a clear conception of the influence exercised over medieval English monasticism by the lay lords. Here may be seen in germ the problem of Church-State relations so much a matter of discussion in our own times. Admirable for its scholarly approach, well-documented, and supplying ample sources for collateral readings, this book fills a gap which had existed for the historian of monasticism as well as for the more general historian of the middle ages. (London and New York, Oxford University Press, 1955. pp. viii, 191).

In *The Assumption of Our Lady* clergy and laity alike will find an excellent and exhaustive exposition of the history and nature of this most recently defined dogma of our faith. Not only will the book edify its readers, but it will also dispel beyond the shadow of a doubt the objection that Marian doctrines such as this are modern evolutions unjustified by tradition. The author carefully indicates the Assumption as found in Sacred Scripture, the Liturgy, Tradition, the Teaching Authority of the Church, and Theology. At times, however, the reader may find himself somewhat confused by an unor-

ganized exposition of dogma in the light of Mariological principles. Nonetheless, this brief volume will be of interest to all who desire to foster and deepen their devotion to Our Blessed Mother. (By A. Janssens. Fresno, California, Academy Library Guild, 1954. pp. 214. \$3.50).

Priests engaged in parochial work may derive some profit from *Catholic Action and the Parish*, which develops the theme that "religious make better shepherds" and, conversely, "shepherds make truer religious." The English title given to this translation of a French work called *For an Effective Parochial Action* is deceptive, since the book is concerned not with the role of the laity, as "Catholic Action" implies, but rather with the duties and responsibilities of parish priests. Furthermore, some of the situations and circumstances related in the book may be well known in France, but are obscure and irrelevant to the American reader. An interesting feature of the book, however, is the description of the Sons of Charity, a religious institute for parish priests founded in France in the early part of this century. (By Abbé G. Michonneau and Abbé R. Meurice. Translated by Edward Bonin. Westminster, Md., The Newman Press, 1955. pp. 116. \$2.25).

Music in Education is a selection of speeches and addresses delivered at the International Conference on the Role and Place of Music in the Education of Youth and Adults sponsored by UNESCO in 1953. At that time representatives from twenty-nine nations met in Brussels to discuss the problem of developing an appreciation of "the beauty and wealth of musical masterpieces" in people of all ages. This book consists not only of reports on the success of various phases of musical education in the different countries, but also of theoretical discussions and practical suggestions for developing character and personality through music. This conference and its resulting assistance in clarifying music's important role in education is one positive contribution of UNESCO which should meet with general approval by those in this field. (New York, Columbia University Press, 1955. pp. 335. \$2.50. Paper).

BOOKS RECEIVED—JUNE, 1956

ALL THAT I WANT. The Story of John F. Logsdon. Edited by Pascal Boland, O.S.B. St. Meinrad, Indiana. A Grail Publication, 1955. pp. 107. \$0.25.

ALONE WITH GOD. Meditations for a Retreat. By Stephen J. Brown, S.J. New York. Joseph F. Wagner, Inc., 1956. pp. iv, 310. \$3.95.

THE BROWN SCAPULAR COLOR BOOK. By Mary Fabian Windeatt. Illustrated by Gedge Harmon. St. Meinrad, Indiana. A Grail Publication, 1956. pp. 33. \$0.35.

CHALLENGE TO ACTION. Addresses of Monsignor Joseph Cardijn. Edited by Father Eugene Langdale. Chicago. Fides Publishers, 1955. pp. 148. \$2.50.

DYING WE LIVE. The Final Messages and Records of the Victims and Martyrs. Edited by Helmut Gollwitzer, Reinhold Schneider, and Kaethe Kuhn. Translated by Reinhard C. Kuhn. New York. Pantheon Books, Inc., 1956. pp. xxi, 285. \$4.50.

ELIZABETH OF DIJON. An Interpretation of Her Spiritual Mission. By Hans Ur Von Balthasar. Translated and adapted by A. V. Littledale. New York, Pantheon Books, Inc., 1956. pp. ix, 127. \$2.75.

HELPS AND HINDRANCES TO PERFECTION. By Thomas J. Higgins, S.J. Milwaukee, Wisconsin. The Bruce Publishing Co., 1955. pp. ix, 285. \$4.50.

MARGUERITE. A Real Little Girl of Long Ago. By Sr. St. Stephen, G.N.S.H. Illustrated by Gedge Harmon. St. Meinrad, Indiana. A Grail Publication, 1955. pp. vii, 57. \$2.00.

INWARD PEACE. By Raoul Plus, S.J. Translated by Helen Ramsbotham. Westminster, Maryland. The Newman Press, 1956. pp. ix, 131. \$3.00.

RELIGIO RELIGIOSI. The Object and Scope of the Religious Life. By Adrian Cardinal Gasquet, O.S.B. St. Meinrad, Indiana. A Grail Publication, 1955. pp. ix, 120. \$2.50.

SOUL OF CHRIST. Meditations on the *Anima Christi*. By Rev. John H. Collins, S.J. Westminster, Maryland. The Newman Press, 1956. pp. 122. \$2.50.

THOMAS. By Mary Harris. Pictures by Cliff Roberts. New York. Sheed and Ward, 1956. \$2.75.

THE TWO CROSSES. A True Story. Compiled by Hiroji Nakao. Drawings by Kiyoshi Tamaki. Fresno, Calif. Academy Guild Library, 1956. pp. 67 (including Appendix). \$1.50.

WHAT IS CATHOLICITY? By Paul H. Hallett. Cleveland, Ohio. The World Publishing Co., 1955. pp. 255. \$3.50.

PAMPHLETS RECEIVED

BEST SOURCE OF VOCATIONS. By Rev. Frank Gartland, C.S.C. Huntington, Indiana. Our Sunday Visitor Press, 1956. pp. 16.

EMPRESS OF THE AMERICAS. Our Lady of Guadalupe. By Rev. Jeremiah P. Gleeson. Huntington, Indiana. Our Sunday Visitor Press, 1955. pp. 31. \$0.10.

GREETINGS FROM YOUR PASTOR. By Rev. John A. O'Brien, Ph.D. Huntington, Indiana. Our Sunday Visitor Press, 1956. pp. 31. \$0.25.

HOLY HOUR FOR CONVERSIONS. By Rev. John A. O'Brien, Ph.D. Huntington, Indiana. Our Sunday Visitor Press, 1956. pp. 47. \$0.10.

INSIDE THE BIBLE. By Robert C. Broderick. St. Paul, Minnesota. Catechetical Guild Educational Society, 1955. pp. 64. \$0.15.

MARY, HELP OF CHRISTIANS, Tributes by People of All Faiths. By Rev. John A. O'Brien, Ph.D. Huntington, Indiana. Our Sunday Visitor Press, 1955. pp. 21. \$0.10.

THE MASSES OF HOLY WEEK AND THE EASTER VIGIL. By Godfrey L. Diekman, O.S.B. Collegeville, Minnesota. The Liturgical Press, 1956. pp. 191. \$0.35.

A NATIONAL EDUCATIONAL POLICY. As seen from a Catholic Viewpoint. By Most Rev. Karl J. Alter, D.D., L.L.D., Archbishop of Cincinnati. Huntington, Indiana. Our Sunday Visitor Press, 1956. pp. 15. \$0.25.

THE PARISH MASS BOOK. Published by the Society of St. Gregory. Distributed by Challoner Publications, London, England. 1956. pp. 30.

TO PROTESTANTS—IN UTMOST RESPECT. By Marjorie Hoagland. Huntington, Indiana. Our Sunday Visitor Press, 1956. pp. 62. \$0.50.

SEVEN SUPERNATURAL POWERS, Our Legacy As Christians. By Rev. Joseph A. Lauritis, C.S.Sp. Washington, D. C. Holy Ghost Fathers, 1955. pp. 24.

TITUS BRANDSMA: Carmelite, Champion of the Catholic Press. By Rev. Aquinas Houle, O.Carm. Chicago, Illinois. Carmelite Third Order Press, 1956. pp. 29. \$0.10.

THE TREE OF LIFE. By Rev. Joseph A. Lauritis, C.S.Sp. Washington, D. C. Holy Ghost Fathers, 1956. pp. 32.



CLOISTER CHRONICLE

ST. JOSEPH'S PROVINCE

CONDOLENCES The Fathers and Brothers of the Province extend their sympathy and prayers to the Rev. R. J. Gardner, O.P., the Rev. D. B. Crowley, O.P., the Rev. J. T. Kelleher, O.P., the Rev. J. M. Connors, O.P., and Bro. R. E. Bertrand, O.P., on the death of their fathers; to the Very Rev. C. H. McKenna, O.P., the Rev. W. A. Wallace, O.P., the Rev. J. R. Desmond, O.P., and Bro. L. B. Murphy, O.P., on the death of their mothers; to the Very Rev. T. C. Nagle, O.P., the Rev. H. J. McManus, O.P., the Rev. J. F. McManus, O.P., the Rev. L. A. Ryan, O.P., and the Rev. L. S. Cannon, O.P., on the death of their brothers; to the Very Rev. J. J. Costello, O.P., the Very Rev. J. L. Finnerty, O.P., the Rev. J. L. McKenney, O.P., the Rev. J. M. Sherer, O.P., the Rev. R. F. Conway, O.P., and Bro. J. C. Johnson, O.P., on the death of their sisters.

SILVER ANNIVERSARY The Fathers and Brothers of the Province extend fraternal congratulations to the Most Rev. T. M. Smith, O.P., Procurator General, the Very Rev. C. H. McKenna, O.P., the Very Rev. M. A. O'Connor, O.P., the Very Rev. J. B. Reese, O.P., the Very Rev. W. A. Walsh, O.P., the Rev. L. A. Arnoult, O.P., the Rev. J. C. Connolly, O.P., the Rev. T. P. Dowd, O.P., the Rev. M. C. McCaffrey, O.P., the Rev. E. U. Nagle, O.P., the Rev. P. P. Nuttall, O.P., the Rev. J. S. O'Connell, O.P., the Rev. R. G. Quinn, O.P., the Rev. C. W. Sadlier, O.P., the Rev. J. B. Taylor, O.P., the Rev. W. J. Tierney, O.P., and the Rev. B. C. Zvirblis, O.P., who celebrated the twenty-fifth anniversary of their ordination to the Holy Priesthood on June 15.

ORDINATIONS On June 8, in St. Dominic's Church, Washington, D. C., the Most Rev. E. C. Daly, O.P., S.T.M., Bishop of Des Moines, ordained the following to the Holy Priesthood: Fathers Dominic Keating, Gabriel Westphall, Linus Walker, Raymond Corr, Jerome McCann, Ferrer Arnold, Declan Kane, Damian Lee, Charles Burke, Martin Egan, Jordan Ertle, Ignatius Beatty, Boniface Perz, Norbert McPaul, Edward Keefer, Justin Hennessey, Reginald Peterson, Aedan McKeon, Adrian Wade, Bonaventure Schepers, and Michael Jelly.

APPOINTMENTS The Very Rev. W. D. Marrin, O.P., Provincial, has announced the following appointments: The Rev. J. T. McKenna, O.P., has been appointed Vocational Director of the Province; the Rev. D. B. McCarthy, O.P., has been appointed National Director of the Holy Name Society.

PROFESSION On March 7, at the Dominican House of Studies, Washington, D. C., the Very Rev. G. C. Reilly, O.P., Prior, received the first simple profession of Brother Mario Prouette, O.P., laybrother.

HONORS In the recently published Acts of the Provincial Chapter, the following honors were conferred on members of the Province; Approved Masters in Sacred Theology: the Most Rev. M. T. Smith,

O.P., the Very Rev. T. S. McDermott, O.P., the Very Rev. I. A. Georges, O.P., the Very Rev. G. C. Reilly, O.P., the Very Rev. J. J. McLarney, O.P., the Very Rev. D. J. McMahon, O.P., the Very Rev. J. C. Taylor, O.P., the Very Rev. E. F. Smith, O.P., the Very Rev. J. I. McGuiness, O.P., the Very Rev. T. R. Gallagher, O.P.; Appointed to the Ad Gradus examination for Masters in Sacred Theology: the Rev. G. Q. Friel, O.P., the Rev. D. A. O'Connell, O.P., the Rev. V. J. Martin, O.P., the Rev. J. R. Maloney, O.P., the Rev. F. N. Halligan, O.P., the Rev. T. U. Mullaney, O.P., the Rev. E. A. Smith, O.P.; Approved Preachers General: The Very Rev. W. R. Bonniwell, O.P., the Very Rev. T. H. Sullivan, O.P., the Very Rev. F. A. Gordon, O.P., the Very Rev. J. A. McCabe, O.P., the Very Rev. W. E. Heary, O.P., the Very Rev. W. A. Walsh, O.P., the Very Rev. F. N. Reynolds, O.P., the Very Rev. J. C. McDonough, O.P., the Very Rev. P. P. Walsh, O.P., the Very Rev. W. B. Sullivan, O.P.; Approved Privileged Master of Novices: the Very Rev. J. B. Reese, O.P.

FAMILY ACTION The Providence College Forum on Love and Marriage presented its 10th consecutive year of lectures from February 19 to March 18. The Forum is sponsored by the Rev. W. R. Clark, O.P., Head of Adult Education, and the Rev. T. H. McBrien, O.P., College Chaplain.

On March 12, Father Clark was honored by the National Catholic Welfare Conference Family Life Bureau for his special contributions in the field of marriage preparation. He was presented the Family Action award, a medal and citation, by the Most Rev. P. Bartholome, D.D., Bishop of St. Cloud, Minnesota.

MISSION MASS The annual Mission Mass of the Catholic University Conference of Clerics and Religious was offered on February 12 in the National Shrine of the Immaculate Conception, Washington, D. C. The Very Rev. P. P. Walsh, O.P., of Our Lady of Springbank, Kingstree, South Carolina, delivered the sermon.

TELEVISION On April 1, the story of the foundation of the Dominican Order was presented on the Television Catholic Hour on the NBC network. Entitled "And the Green Word Grew" it was written by the Rev. T. D. Rover, O.P., of Blackfriars Theatre Guild, New York.

THEOLOGICAL MEETING The Spring Regional Meeting of the Catholic Theological Society of America was held on February 29 at the Dominican House of Studies, Washington, D. C. The Rev. E. F. Siegman, C.P.P.S., led a discussion on "The Proper Use of Sacred Scripture in Dogmatic Arguments" and the Rev. W. J. Hill, O.P., led a discussion on "Problems of Dogmatic Theology."

THEOLOGY COURSES During the coming summer months, theology courses for Sisters will be conducted by the Fathers of the Province at the following institutions: Aquinas College, Grand Rapids, Mich.; Our Lady of the Elms, Akron, Ohio; Marygrove College, Detroit, Mich.; LaSalle College, Phila., Pa.; Our Lady of Prouille, Elkins Park, Pa.; Mary Manse College, Toledo, Ohio; Mt. Mercy College, Pittsburgh, Pa.; Mt. St. Joseph College, Mt. St. Joseph on the Ohio, Cincinnati, Ohio; Nazareth College, Louisville, Ky.; Mt. St. Mary, Newburgh, N. Y.; Notre Dame of Maryland College, Baltimore, Md.; St. Catharine's Convent, St. Catharine's Ky.; St. John's University, Brooklyn, N. Y.; St. John's College, Cleveland, Ohio; St. Mary of the Springs, Columbus, Ohio;

Marywood College, Scranton, Pa.; Seton Hill College, Greensburg, Pa.; Trinity College, Washington, D. C.; Immaculate Heart Academy, Watertown, N. Y.; Our Lady of Cincinnati College, Cincinnati, Ohio; Notre Dame University, Notre Dame, Ind.; Immaculata College, Immaculata, Pa.; St. Mary's College, Notre Dame, Ind.; Notre Dame Training School, Waltham, Mass.; and Providence College, Providence, R. I.

ELECTION The Very Rev. R. J. Slavin, O.P., President of Providence College, was elected Vice-President of the College and University Department of the National Catholic Education Association at its convention in St. Louis.

FOREIGN CHRONICLE

MADRID The new Workers' University of Cordoba has been entrusted to the care of the Dominican Fathers under an agreement signed with the Spanish Government. The Rev. M. C. Fraile, O.P., Rector, is a former graduate student of the Dominican House of Studies, Washington, D. C. An estimated enrollment of 4000 students is expected in the near future.

HOLY NAME PROVINCE

NECROLOGY The Province has suffered the loss of the Rev. Humbert V. Palmer, O.P., who died on February 21 in Vallejo. Born on August 24, 1889, Father Palmer entered the Order in 1912 and was ordained on May 10, 1918. The funeral Mass was celebrated in the parish church of St. Vincent Ferrer, Vallejo, where Father Palmer had served as a devoted and beloved shepherd for the last thirteen years of his life. The Very Rev. Joseph Fulton, O.P., Provincial, was celebrant; the Rev. B. G. Moore, O.P., Pastor, was Deacon; the Rev. S. T. Connell, O.P., was Sub-deacon and the Rev. T. C. Gabisch, O.P., preached the sermon. Interment was in the Dominican Cemetery, Benicia.

CONDOLENCES The Fathers and Brothers of the Province extend their sympathy to the Rev. A. T. Muller, O.P., on the death of his brother.

ORDINATIONS On March 17, at St. Patrick's Seminary, Menlo Park, the Most Rev. Hugh A. Donohoe, D.D., Auxiliary Bishop of San Francisco, ordained the following Brothers to the Subdiaconate: Vincent Foerster, Raymond Persons, Louis Robinson, Peter Miles, Hilary Burke, Louis Carter, Peter Otilio, Francis Shaw, Ferrer Ryan, Aquinas O'Leary; to the Orders of Porter and Lector: Finbar Hayes, Terence Holachek and Bernard O'Riley.

PROVINCE OF SAINT ALBERT THE GREAT

ELECTION The Very Rev. M. T. McCain, O.P., was re-elected prior of Blessed Sacrament Priory, Madison, Wis.

CONDOLENCES The Fathers and Brothers of the Province wish to extend their sympathy to Bro. Matthew Hynous, O.P., on the recent death of his father.

PROFESSIONS At Saint Peter Martyr Priory, Winona, Minnesota, the following laybrothers made simple profession into the hands of the Very Rev. George Kinsella, O.P., Prior: On February 22, 1956, Bros. Terence

Bullock, O.P., and Gerard Engelhardt, O.P. On April 6, 1956, Bros. Martin Hartung, O.P., and Hyacinth Zibits, O.P. At the Dominican House of Studies, River Forest, Illinois, the following laybrothers made simple profession into the hands of the Very Rev. P. M. J. Clancy, O.P., Prior: on March 8, 1956, Bro. Timothy Wrin, O.P., and on March 25, 1956, Bros. Martin Anthony Lee, O.P., and Columba McGarry, O.P.

RECEPTION On March 7, 1956, Laybrother Martin de Porres Bosanek, O.P., received the Habit at the Dominican House of Studies, River Forest, Illinois, from the Very Rev. P. M. J. Clancy, O.P., Prior.

ORDINATIONS On April 29, 1956, His Excellency, the Most Rev. Loras T. Lane, conferred the Order of Subdiaconate on Bros. Mannes Gamber, Ephrem Marieb, Lawrence Mueller, Nicholas Theilen, James Cleary, Vincent Bryce, Ceslaus Krenzke, Samuel Clift, Gilbert Roxburgh, Colum Daley, Cletus Wessels, Alexander Moore, Reginald Doherty, Humbert Crilly, Melchior Wyss; and the Minor Orders on Bros. Maurice Johnston, Marcolinus Nouza, Matthias Walsh, Austin McGinley, Jerome Newell, Stephan Oatis, Thaddeus Schillinger, Benedict Meis, Joseph Haddad, Andrew Kolzow, Timothy Gibbons, John Rock, Luke Feldstein, Louis Bertrand Kroeger, and Anthony Schillaci, at St. Rose Priory, Dubuque, Iowa.

VISITORS On March 7, 1956, the Rev. I. M. Bochenski, O.P., visiting Professor of Philosophy at the University of Notre Dame, lectured to the students at the Dominican House of Studies, River Forest, Illinois, on contemporary Philosophy since 1947.

On March 23, 1956, Professor Geiling, Head of the Department of Pharmacology at the University of Chicago, lectured to the students. On April 13, 1956, the Rev. A. R. Zarlenga, O.P., lectured at the House of Studies, River Forest, Illinois, on *The Art of Fra Angelico*.

MISSIONS The Rev. A. J. Van Noenen, O.P., and the Rev. P. J. Houlihan, O.P., have been sent recently to Bolivia, South America.

EVENTS On March 6, 1956, the Faculty and Students at the House of Philosophy, River Forest, Illinois, held Scholastic Exercises in honor of Saint Thomas. Bro. Fidelis Walker, O.P., read a paper entitled: *Toward a Definition of the Atom*, by Bros. Donald Pikell, O.P., and Fidelis Walker, O.P. Bro. Matthew Hynous, O.P., presented a disputation on the unity and extension of Natural Science. Bro. Kilian O'Malley, O.P., was objector. Master of ceremonies for the evening was Bro. Paul Scanlon, O.P., of the Holy Name Province.

From April 7, 1956, to April 10, 1956, exercises were held at the House of Studies, River Forest, Illinois, in honor of St. Vincent Ferrer. The Rev. M. C. Breen, O.P., preached a Triduum on April 7, 8, and 9, 1956. The Rev. A. G. Rock, O.P., preached the sermon at the Solemn High Mass on April 10, 1956, feast of St. Vincent Ferrer.

On April 6, 1956, the finals in the annual Saint Vincent Ferrer Oratorical Contest were held. Winners were: Bros. Kilian O'Malley, O.P., Roger Alcorn, O.P., George Nintemann, O.P., Innocent Hartmann, O.P., Conrad McElroy, O.P., and Mark Leur, O.P. The judges were the Very Rev. E. L. Hughes, O.P., Provincial, the Very Rev. L. F. Vander Heyden, O.P., P.G., and the Rev. S. F. Redmond, O.P.

SISTER'S CHRONICLE

St. Cecilia Congregation, Nashville, Tennessee

Six pupils of St. Cecilia Academy were received into the Third Order of St. Dominic, in a solemn ceremony held in the Academy chapel on April 12. Five pupils made their profession as members of the Third Order of St. Dominic on May 13.

The piano auditions sponsored by the National Guild of Piano Teachers were held at St. Cecilia Academy on May 3 and 4. Miss Garnet Manges, of Maryville College, Maryville, Tennessee, was the adjudicator. Sister Anastasia, head of the music department of the Academy, is a member of the National Guild of Piano Teachers.

Miss Margaret Rowe, Ph.D., of Terra Haute, Indiana, a distinguished member of the St. Cecilia Academy Alumnae, and now head of the Department of Speech at the University of Indiana, was the principal speaker at the Alumnae Day celebration held at St. Cecilia Academy on May 19.

Sister Mary James Alsobrook, O.P., and Sister Mary George Barrett, O.P., received the Bachelor's Degree at the commencement held at Siena College, Memphis, on May 26.

The ninety-sixth annual commencement of St. Cecilia Academy was held in the Academy chapel on the morning of June 1. The Most Rev. William L. Adrian, D.D., celebrated the commencement Mass, and the Rev. Thomas F. Cashin, assistant chancellor of the Nashville diocese, was the speaker.

Mother Joan of Arc, O.P., Prioress General of the St. Cecilia Congregation, has announced that St. Cecilia Academy will be transferred from its present location in North Nashville to West Nashville. Plans call for the erection of a new high school building on what is known as the Overbrook property, Harding Road. The new building will probably be ready for occupancy in the fall of 1957. Overbrook School, consisting of a pre-school and an elementary school, which has been in operation since 1936, will continue to operate in its present buildings.

The motherhouse and novitiate of the Nashville Dominicans will remain at the present location in North Nashville.

With the approbation and encouragement of His Excellency, the Most Rev. Thomas J. Toolen, D.D., Archbishop of the Mobile-Birmingham Diocese, the Dominican Sisters of St. Cecilia Congregation will open a private school in Birmingham, Alabama, in the fall of 1956. The new school, which will be known as St. Rose of Lima School, was made possible through the generosity of Mr. and Mrs. Terence Mackin, Jr., of Birmingham, and Sister Aloysius Mackin, O.P., Bursar General of the St. Cecilia Congregation. Their former home will be the site of the new school.

Sacred Heart Convent, Houston, Texas

In March, twenty novices at the Motherhouse Chapel received the habit of St. Dominic. Also, during March the science department of Saint Agnes Academy sponsored a diocesan-wide science fair, participated in by elementary and high schools in various areas of the diocese. Many excellent exhibits were presented.

On April 28th the doors of the beautiful new lounge of the Sacred Heart Dominican College were opened for the first time for a panel discussion group participated in by state and diocesan education officials together with college supervisors on student teaching, principals and cooperating teachers working in the college program of student teaching. The formal opening of the College's new Administration Building and the new Dormitory is scheduled for the Feast of the Sacred Heart,

June 8th. On this beautiful Feast, also, nineteen postulants, some of whom are students in the College, will receive the Dominican habit.

The teaching sisters in the Houston area recently enjoyed a seminar, True Devotion to our Blessed Mother, conducted by Rev. Denis M. McAuliff, O.P., and Rev. Roger M. Charest, S.M.M.

During the coming summer session of Sacred Heart Dominican College special features will be courses offered in the Philosophy of Curriculum with work shops in the fields of natural and social science directed by Sister Aquinas, O.S.F., Sister Juleta, O.S.F., and Sister Ellen Marie, O.S.F. Sister Paulana, S.S.N.D., will direct a group working on an improved developmental reading program.

Our Lady of the Elms, Akron 13, Ohio

On February 22, Sister M. William, O.P., traveled to Valley Forge, Pennsylvania, accompanied by senior student, Jacqueline Arapakis, to accept, in the name of Our Lady of the Elms School, the Freedoms Foundation and George Washington medals which were awarded to the school for its entries.

On April 2, the following Sisters celebrated the Silver Jubilee of their Religious Profession: Sister M. Alberta, O.P., Sister M. Thomas, O.P., Sister M. Imelda, O.P., Sister M. Agnes, O.P., Sister M. Paul, O.P., and Sister Marianne, O.P. A Solemn Mass of thanksgiving was offered in St. Bernard Church. Rev. Bernard A. Stadler, brother of Sister Alberta, was celebrant; Rev. Nicholas Bisheimer, S.V.D., brother of Sister Imelda, was sub-deacon. The Sister Jubilarians made a renewal of their vows following Mass.

Mother M. Rosalia, O.P., Sister M. Bernice, O.P., and Sister M. Dominica, O.P., attended the NCEA Convention at St. Louis during Easter Week.

Mother M. Clare, O.P., Sister M. Bernice, O.P., Sister M. Monica, O.P., and Sister M. Loretta, O.P., attended the meeting of the North Central Association of High Schools and Colleges which was held in Chicago on April 9-13.

Dominican Sisters of the Perpetual Rosary, Union City, New Jersey

A ceremony of Reception to the Holy Habit took place on Sunday, May 6, after Compline had been sung by the Sisters. The Postulant, Miss Barbara Kearney, received the name of Sister Anne Mary of the Trinity. Rev. Thomas Mullaney, O.P., acted as delegate for His Excellency, Most Rev. Thomas A. Boland, D.D.

St. Dominic's Chapter of men's Tertiaries held their annual Communion Breakfast at the Convent Tertiary Hall. Rev. Francis N. Wendell, O.P., Provincial Director, was celebrant of the Mass and speaker at the Breakfast. The Mass was sung by the Sisters.

On April 17 a solemn High Mass was celebrated in honor of Mother M. Clare, O.P., Prioress. The celebrant of the Mass was Rev. Hubert Arliss, O.P.

Saint Catharine of Siena Congregation, Saint Catharine, Kentucky

On January 27 Sister Gabriel Clarke died in Saint Catharine Hospital, McCook, Nebraska, in her thirty-fifth year in religion. Sister Fidelis Thompson died February 16 in her forty-ninth year of religious profession. Sister Louis Bertrand Lancaster died on February 22 in her fifty-seventh year of profession. On April 14 Sister Laura Marie Smith, professed on her death bed, died at Mary Immaculate Hospital, Lebanon, Kentucky. R.I.P.

The Most Rev. Charles G. Maloney, D.D., dedicated Holy Rosary Academy, Louisville, on February 5 and the new school in Campbellsville, Kentucky on April

15. The Rev. M. S. Willoughby, O.P., Mother Mary Julia and Sister Margaret Elizabeth were among the many priests and sisters present.

On the Feast of Saint Thomas Aquinas the Rev. Mathew Morry, O.P., addressed the assembled community and student body on the Angelic Doctor, Saint and Scholar. Sisters Therese Martin and Edward Mary discussed, according to Thomistic disputation principles, God's being present in everything by His power, presence and essence.

Sisters Rose of Lima, Catharine Gertrude, Mary Anthony, Clarita, Angeline, Patricia, Theodore, Ignatia, Mary Emily, Marie Theresa, Muriel, Rose Rita, Cornelius, Mary Martin and Cleophas attended the N.C.E.A. in St. Louis, April 3-6.

Sister Anne Mary was present at the National Philosophical Convention held in Cincinnati on April 3rd.

Sisters Alberta and Theresina participated in the Annual Convention of the KEA held in Louisville.

In mid-April Sisters Julita and Mary Agnes attended the Blue Grass Nurses Convention held in Lexington.

During April Sisters Clara and Angelica spent two weeks at the Georgetown Hospital Laboratory, Washington, D. C., for research work.

On April 17 a Committee of eight, appointed by the State Board of Education, began a three-day study of the Teacher Training Department of the College.

The Very Rev. F. A. Gordon, O.P., the Revs. J. G. Joyce, O.P., and J. E. Hyde, O.P., recently visited the Motherhouse where they gave an inspiring account of the Dominicans' "white martyrdom" in China.

In April, Sister Paschala attended the Catholic Writers Guild in Chicago and Sisters Paracleta and Jean Marie represented the community at the Lexington Foreign Language Convention.

June 3 is Baccalaureate Sunday and on June 4, at the one hundred thirty-third Commencement, the Rev. Matthew Morry, O.P., will confer the diplomas, and the Rev. James Davis, O.P., will deliver the address.

Sister Engelbert will attend the Institute for Hospital Food Supervisors at Fontbonne College, St. Louis, June 18-July 6.

Sisters Evangelista Murphy, Augustine Grannigar, Hugh Francis Garey will celebrate the silver anniversary of their religious profession on the Feast of Saint Dominic.

St. Catherine's Motherhouse, Kenosha, Wisconsin

His Eminence Samuel Cardinal Stritch was recently named protector of our Congregation by His Holiness Pope Pius XII.

On February 11th Sister M. a'Kempis and Sister M. Patrick celebrated their silver jubilee at Sacred Heart Hospital, Hanford, California. The Rev. John Kane, O.P., was celebrant of the Mass for this occasion. Sister M. Brendan also celebrated the silver jubilee of her religious profession at Holy Rosary Hospital, Ontario, Oregon at the same time.

Each of our four hospitals received grants from the Ford Foundation.

Congregation of Saint Dominic, Blauvelt, Rockland County, New York

On April 4, Rev. Mother M. Geraldine, Mother M. Magdalen, Sister M. Gerónima and Sister Mary Grace participated in the ceremony of the dedication of the Mother Magdalen Memorial Wing at St. Joseph's Hospital, Kingston, Jamaica,

British West Indies. His Lordship, Most Rev. John J. McEleney, S.J., D.D., Bishop of Kingston, placed the cornerstone and blessed the building. Lady Foot, wife of His Excellency the Governor, officially declared the building open. The Mother Magdalen Memorial is the new maternity wing of St. Joseph's general hospital, the only Catholic one on the Island of Jamaica. This Hospital is conducted by our Sisters.

On May 13, His Eminence, Francis Cardinal Spellman, dedicated three new buildings at St. Dominic's, Blauvelt, New York. One of these is Dominican Junior College which provides a three-year teacher training curriculum leading to the degree of Associate of Applied Science. The second is the St. Catherine of Siena wing of the main building which includes on the ground floor a spacious library and librarian's workshop. On the first floor there are five administrative offices for college and community business and also a spacious conference room and two guest rooms. The second floor is the infirmary floor; the two floors above provide rooms and dormitories. St. Pius X Hall, the third building, houses an assembly hall, student dormitories, and faculty quarters.

Congregation of the Most Holy Rosary of the Sisters of St. Dominic, Mount St. Mary on the Hudson, Newburgh, New York

Mother Christina Marie with Sister Miriam Patricia, Sister Mary Vincent and Sister Margaret Michael represented Mt. St. Mary College, Newburgh, at the eighty-eighth Convocation of the Board of Regents in Albany.

Rev. Gerald B. King, O.P., offered the Holy Sacrifice of the Mass and gave the address following the Communion breakfast on Alumnae Day, May 5, at Mt. St. Mary. Forty-four seniors were received into the Alumnae Association that day.

His Excellency the Most Rev. T. J. McDonnell, D.D., co-adjutor bishop of Wheeling, West Va., will preside at the Mt. St. Mary Academy Graduation on June 1. On May 30 he will also bless the "Coronation Carillon" which thereafter will carry to all parts of the building and campus the message of the Angelus. Richard Reid, Knight of St. Gregory, editor of the Archdiocesan newspaper, *The Catholic News*, will give the address at the Commencement.

Mother Christina Marie will attend the Dedication ceremonies of the Priory and Studium of St. Rose of Lima, Dubuque, on June 4. All the Dominican Mothers General will be the guests of Mother Mary Benedicta, O.P., and her community until June 6 and will be present at the Holy Sacrifice of the Mass which will be offered by His Paternity the Most Rev. Michael Browne in the Motherhouse chapel of Santa Clara Convent on June 6.

Dominican Sisters of the Sick Poor, Mariandale, Ossining, New York

His Eminence, Edward Cardinal Mooney dedicated the chapel and blessed the new convent of St. Ann in Detroit, Michigan, on Palm Sunday, March 25th.

Archbishop Urban J. Vehr, D.D., dedicated the new chapel recently erected at our Corpus Christi convent in Denver, Colorado, on Saturday, April 21st.

A Day of Recollection for nurses was held at Mariandale, Ossining, New York, on April 22nd. Father John Mulroy of Stepinac High School conducted the exercises which were attended by nurses from Misericordia Hospital, Hunter College, and the College of Mt. St. Vincent.

His Excellency, Bishop Joseph Donohue, Auxiliary Bishop of New York, presided at the ceremony of profession and reception on May 2nd. Five Sisters were professed and four postulants received the habit of St. Dominic.

**Congregation of the Queen of the Holy Rosary,
Mission San Jose, California**

On Monday, May 7, the Sisters at the Motherhouse bade farewell to Mother Mary Pius, O.P., and her companion, who left Mission San Jose for a three-month European trip in the interests of the congregation.

The dedication of the new chapel and infirmary wing located on the Motherhouse grounds took place on Trinity Sunday, May 27. His Excellency, the Most Rev. Bishop Hugh A. Donohoe, D.D., of San Francisco officiated at the ceremonies.

The second community retreat of the year was conducted at the Motherhouse from June 12 to 19 by the Rev. Gerald Vann, O.P.

On Tuesday, June 19, twelve postulants received the habit of St. Dominic. Rev. Stanley J. Reilly of Los Altos, officiated at the ceremony. He was assisted by the Very Rev. Benedict M. Blank, O.P., Motherhouse chaplain.

Six sisters of the Community pronounced their final vows on Sunday morning, June 24. The ceremony, at which Rev. V. V. Fontana, O.P., officiated, was preceded by a Solemn High Mass.

Summer Sessions at Queen of the Holy Rosary College were formally opened on Monday, June 25, with a Mass in honor of the Holy Ghost. Dr. Frederick D. Wilhelmsen of Santa Clara University addressed the students and faculty of the college that same evening.

Congregation of the Sacred Heart, Caldwell, New Jersey

Mother Mary Joseph, O.P., foundress and President of Caldwell College for Women, died of a heart ailment on March 30.

Born in Boonton, the daughter of John and Margaret Dunn, Mother Mary Joseph entered the Dominican Order in June, 1902, and made her vows in August, 1904. Mother Joseph was appointed Mother General of the Dominican Sisters of Caldwell in 1927 and continued in that office until 1945 when she assumed the school's presidency. Mother also had been the sisters' directress of studies from 1915 to 1923.

Mother Mary Joseph, who majored in history, receiving a B.A. from Catholic University and an M.A. and Ph.D. in history from Fordham University, collaborated on a series of histories for parochial grade schools.

A Solemn Requiem Mass was offered in the Convent Chapel on April 3rd for the repose of her soul; Most Rev. Thomas A. Boland, D.D., Archbishop of Newark was the celebrant. The Most Rev. Justin McCarthy, D.D., Auxiliary Bishop of Newark and the Most Rev. James A. McNulty, D.D., Bishop of Paterson, were present together with several Monsignori and other members of the clergy. Religious from colleges and convents in the Metropolitan area attended. Burial was in the convent cemetery. The Eulogy was preached by Rev. Msgr. William F. Furlong of Seton Hall University.

Fifty-three students of Mt. St. Dominic Academy received certificates of acceptance for their poems submitted to the National High School Poetry Association. Certificates of special merit were awarded to three students. These poems will appear in the Spring and Fall editions of the National Anthology of High School Poetry.

Sister M. Rosemund, O.P., and Sister Elizabeth Thomas, O.P., of the Mount St. Dominic High School Faculty attended a meeting of New Jersey Secondary School Educators in Princeton. Sister M. Anna Daniel, O.P., also of the High School Faculty, served on an evaluating committee of the Middle States Association at West Orange High School.

Sister Mildred Mary, O.P., and Sister Mary Celine, O.P., trained the students from Mt. St. Dominic Academy who participated in the Demonstration Mass which was held at the Sacred Heart Cathedral, Newark, N. J., on May 14.

Convent of Our Lady of the Sacred Heart, Springfield, Illinois

Students from Sacred Heart Academy have received the following awards; first and second place and an honorable mention in the diocesan C.Y.O. Essay Contest; first, second and third place and an honorable mention in a Safety Poster Contest sponsored by the Order of United Commercial Travelers; a certificate of merit given by the National Merit School; a scholarship from the Scholarship Board for the National Honor Society; fourteen poems accepted by the National High School Poetry Anthology.

Sister Ida Marie, O.P., community supervisor of schools, served as a co-ordinator at the supervisors' meeting which met in connection with the NCEA in St. Louis.

Sacred Heart Convent campus was the setting for the annual CYO May day celebration on Sunday, May 6. Students from the academy participated in the living rosary.

The sisters from the diocese were the guests of His Excellency, the Most Rev. William A. O'Connor, D.D., on May 25 at the new Diocesan Latin School.

Mother M. Imelda, O.P., and Sister M. Ceslaus, O.P., attended the solemn dedication of St. Christina Church, Chicago, May 27.

Sisters M. Gratian McGinnis, O.P., and M. Clementine Enig, O.P., have died recently. R.I.P.

Holy Cross Congregation, Amityville, New York

At the Diocesan Teachers' Meetings, held in March at Bishop McDonnell Memorial High School, Mother M. Loretta Dolores, O.P., read a paper, entitled "Teaching the Daily Religion Lesson."

At the Roundtables held in April at Bishop Loughlin Memorial High School, Sister Mary Thomas engaged in a panel discussion on the value of television in the high school English program.

Sister M. Talitha, O.P., was guest speaker at the Science Meeting held at Mount St. Vincent College, Riverdale, New York.

Mother M. Dorothy, O.P., President of the Catholic Business Education Association read a paper at the National Convention held in St. Louis during Easter week. Many Sisters of the Congregation attended.

Sister M. Adalbert, O.P., acted as Chairman of the first meeting of the Catholic Business Association held in Puerto Rico. Sister Albertus Marie and Sister Miriam also participated in the program.

On May 4, Rev. Mother M. Bernadette de Lourdes, O.P., Prioress General, and Mother M. Rose Gertrude, O.P., Dean of Molloy Catholic College for Women, were present at the 88th Convocation of College Presidents, held in Albany, N. Y.

Rev. Mother M. Adelaide, O.P., and Sister Margaret Marie, O.P., attended the Hospital Convention held in Milwaukee during the month of May.

In the interests of Dominican vocations to the Sisterhood, the vocational film of the Congregation was featured more than forty times at the vocation rallies held in the four counties of the Diocese of Brooklyn.

Rt. Rev. Msgr. James W. Asip, Associate Director of the Propagation of the Faith in Brooklyn, presented a film on the missions to the novitiate at the recent meeting of the Blessed Francis Capillas Mission Unit.

On May 27, the Sisters at St. Michael's Parish, Brooklyn, attended the blessing

and dedication of St. Michael's District Commercial High School and the Father Paschal Memorial Hall.

Sisters Blanche Marguerite, Paula and Venantia died recently. R.I.P.

Congregation of Saint Mary, New Orleans, Louisiana

During Easter week Sisters Mary Beatrice and Austin attended the annual meeting of the Catholic Renaissance Society in New York; Sister Mary Vincent attended the American Philosophical Association Convention in Cincinnati, Ohio and Sisters Mary Peter, Clare, Alexaidia, Alice, de Lourdes, Louise, Carmel and Hildegarde attended the National Catholic Educational Association Convention held in St. Louis.

On May 27, Rev. Paul G. Hinnebusch, O.P., Chaplain of St. Mary's Dominican College, was celebrant at the College Graduation Mass. The Rev. Marvin Bordelon, Vice-Chancellor of the Diocese of Alexandria, delivered the Baccalaureate Sermon. On May 28, His Excellency the Most Rev. Joseph Francis Rummel, D.D., Archbishop of New Orleans and Chancellor of the College, presided at the Commencement Exercises. The Very Rev. Joseph W. Buckley, S.M., Pastor of St. Pius X Church, Bedford, Ohio, addressed the Graduates.

On June 1, the Rt. Rev. Msgr. Henry Bezou, Archdiocesan Superintendent of Schools, delivered the address at the Graduation Exercises of St. Mary's Dominican High School, and the Most Rev. Louis Abel Caillouet, D.D., Auxiliary Bishop of New Orleans conferred the honors.

June 5-14, Rev. Dominic Tamburello, O.P., conducted the spring retreat in Rosaryville, the House of the Novitiate. At the close of the retreat twelve postulants received the Dominican Habit, six novices made Temporary Profession and seven sisters took their Perpetual Vows.

Congregation of St. Mary of the Springs, Columbus, Ohio

Twelve Sisters will celebrate their Silver Jubilee this spring: Sisters Amadea, Aiden, Eugene, Canice, Ricarda, Rose Miriam, Rita Clare, Mary George, Jeannette, Francis Marie, Audrey, and Celine.

Commencement Week speakers have been announced by Sister Angelita and Sister Lucia for the respective colleges. At St. Mary of the Springs the Most Rev. John King Mussio, D.D., Bishop of Steubenville, will give the Commencement address. The Very Rev. Matthew Hanley, O.P., Prior of St. Joseph's Somerset, Ohio, will give the Baccalaureate sermon. At Albertus Magnus College, New Haven, Conn., the Most Rev. Lawrence J. Shehan, D.D., Bishop of Bridgeport, will be the Commencement speaker. The Very Rev. Thomas F. Conlan, O.P., P.G., of St. Mary's, New Haven, will give the Baccalaureate sermon.

The Very Rev. Philip Mulhern, O.P., preached the Reception Retreat at the Motherhouse in May. Bishop Ready bestowed the habit on 21 postulants on May 10.

Sister M. Amelia, O.P., Ph.D., chairman of the French Department at the College of St. Mary of the Springs, is the new president of the Ohio Modern Language Teachers Association.

Sister Myra Lund, O.P., died at the Motherhouse on May 3 in the forty-first year of her religious profession. R.I.P.

The College of St. Mary of the Springs share of the money raised by solicitation of Business and Industry by the Ohio Foundation of Independent Colleges amounted this year to over \$20,000.

Sister M. Estelle, O.P., of the Albertus Magnus College English Department, is translating from the Italian a book by Dr. Vittorio Ceroni, professor at New

York University and Hunter College. The book is a biography of Mafalda, a modern holy woman of the Savoy family who was martyred in 1944 at the Buchenwald Concentration Camp. The book in Italian and Sisters translation will be published simultaneously by the New York University Press.

Monastery of the Blessed Sacrament, Detroit, Michigan

Rev. Dominic Moreau, O.P., Missionary from the Belgian Congo, was the guest of the Monastery during Holy Week and conducted all the Holy Week services.

On March 25th, Palm Sunday, Sister Mary of the Incarnate Word, formerly Dolores Bricher of St. Paul, Minn., pronounced her temporary vows. Rev. Jerome Lemmer, S.J., preached a sermon on "Religious Vocation" for the occasion, in keeping with the Vocation Month theme.

April 2, 1956, marked the fiftieth anniversary of the foundation of the Monastery of the Blessed Sacrament in Detroit, Michigan. On that date in 1906, seven Dominican Nuns from the Monastery of St. Dominic in Newark, N. J., under the leadership of Mother Mary Emmanuel, arrived in Detroit to begin their life of Eucharistic adoration and contemplation. A Solemn High Mass of thanksgiving commemorated the actual date of the foundation. Representatives of most of the sisterhoods in the archdiocese were present. On this occasion the plans for the relocation of the Monastery to a site more conformable to canon law and the Constitutions, were made public.

Dominican Day was observed on April 8. Very Rev. W. D. Marrin, O.P., Prior Provincial of St. Joseph's Province, celebrated the Solemn High Mass. Rev. Timothy Sparks, O.P., who represented Very Rev. Edward Hughes, O.P., Provincial of St. Albert's Province, was deacon. Rev. James Heary, O.P., Pastor of St. Dominic's, Detroit, was subdeacon. Rev. Justin McManus, O.P., preached the sermon.

On April 9th, the Infant of Prague Guild attended a Holy Hour in our Chapel in grateful memory of the First Mass said for the Cloistered Dominican Nuns in Detroit.

On April 15th another Holy Hour was held in thanksgiving for the commencement of Perpetual Adoration in our community.

April 19th concluded the festivities with a Solemn High Mass Coram Cardinale. The Rt. Rev. A. Matyn officiated. Rev. John Van Antwerp, grand-nephew of the late Rt. Rev. Francis Van Antwerp who was our greatest friend and benefactor in the early days of the foundation, preached the sermon. After the Mass, His Eminence, Cardinal Mooney spoke briefly on the sublimity of our religious vocation. Nine seminarians from Duns Scotus College formed the choir for the Mass of thanksgiving in honor of the Blessed Sacrament.

Monastery of Our Lady of Grace, North Guilford, Conn.

The Community of the Monastery of Our Lady of Grace continues to thrive in the County Home in West Haven, although circumstances are quite a bit different than they were back in North Guilford before the fire. Despite the unusual situation, the new liturgy of Holy Week was followed in its entirety.

The first ceremony to be held at West Haven was a Memorial Mass for the three nuns who died in the fire. It took place on January 28. Rev. John B. Mulgrew, O.P., former chaplain for the nuns, sang the High Mass and gave the sermon. About forty relatives of Sr. Mary Constance of Jesus (Suave), O.P., and Sr. Mary Dolores of the holy Angels (McGuire), O.P., crowded into the tiny bit of space around the altar in the "public" chapel. Relatives of Sr. Mary Regina of the Rosary (Roach), O.P., lived at too great a distance to attend.

On March 19, the four postulants of pre-fire days received the Habit. On the night of the fire their unquestioning obedience saved their lives. Rt. Rev. Msgr. Vincent J. Hines, Vicar of Religious, presided; Father Mulgrew sang the High Mass; Father Dominic Hughes, O.P., gave the sermon. Father Reginald Craven, O.P., Chaplain, was Master of Ceremonies. The postulants received the names of Sister Mary, Sister Mary Dolores of Jesus Crucified, Sister Mary John of the Cross, and Sister Mary Frances Therese of the Child Jesus.

On May 12, Sr. Mary Clare Patrick of Jesus, O.P., made profession of temporary vows.

Very Rev. Mother Monica of Jesus, O.P., was elected Prioress on April 13.

The Most Rev. Henry J. O'Brien, D.D., Archbishop of Hartford presided at the election, and gave a most heartening talk to the Community, assuring them that he and the Archdiocese have felt the support of their prayers since the early days of the foundation. Archbishop O'Brien has done everything possible to alleviate the difficulties of the Community since the fire. His personal donation of \$10,000 gave great impetus to the Building Fund. His efforts obtained the nuns' fine temporary quarters. His personal visits have been a comforting psychological support. The Community has also had helpful visits from the Most Rev. John F. Hackett, D.D., Auxiliary Bishop of Hartford, Rt. Rev. Msgr. Vincent J. Hines, Vicar of Religious, and other members of both the Regular and secular clergy.

On Sunday, May 20, the annual Coronation Pilgrimage to Our Lady took place at the Monastery grounds in North Guilford. Through the generous cooperation of the Southern New England Telephone Company, the singing of the nuns in their West Haven chapel was heard by the pilgrims in North Guilford, and the services in North Guilford were all heard by the nuns in West Haven. The pilgrimage was broadcast on TV Channel 8 by Station WNHC on Monday.

